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TO the RIGHT HONOURABLE  
AUGUSTUS, Earl of *SUSSEX*,  
Viscount *Longueville*, Lord *Grey of Ruthen*,  
*Hastings, Wexford, and Valence.*

MY LORD!

I Am too well acquainted with the  
Progress *Your Lordship* has made  
in Knowledge and Virtue, to be-  
lieve you capable of being pleas'd  
with Flattery ; which, tho' often  
too charming to the first Stages of  
Life, and too frequently the Vice  
of Authors in Addresses to the  
Great, is, I am perswaded, an  
Off'ring

## DEDICATION.

Off'ring abhorrent to *Your Lordship's* Genius, which is too well endow'd by Nature with those *Ennoiai. peri Kaloon kai theioon* which *Aristotle* lays down to *Nicomachus* as the Fountain and Basis of all solid Virtue in the Human Soul, either to want or admit the false Colours of groundless Eloquence to paint it more beautiful or excellent than it really is.

But what less could be expected than a Spirit unconfin'd in its most extensive Ideas of Perfection and Native Love of Virtue, from a Descendant of those excellent Patterns of both, the late *Lord Viscount* and present *Viscountess Dowager LONGUEVILLE*; of whom the Former has left *Your Lordship* a most valuable Example of every Thing that can make *You* truly Great

## DEDICATION.

Great and really Good ; while the Other still lives (and may she continue so to do, 'till she shall be as venerable for her Years as she is now for her Piety) to be, like *Minerva* to *Telemachus*, a wise and faithful Monitor, were there any Occasion for it, to *Your Lordship* of Virtue and Religion.

What we are further to hope for from a Young Nobleman of *Your Lordship's* fine Spirit, improv'd by all the Advantages of good Example and most careful Education, may in part be gather'd from the prodigious Virtue of some of the Ancient *Romans*, who wore all the excellent Endowments and Honours of their illustrious Ancestors, improv'd by a Native Love of Glory, in themselves, and an invincible Passion for true Greatness, which  
enabl'd



## D E D I C A T I O N.

enabl'd 'em almost to surpass the Bounds of Humanity, and become equally the Envy and Darlings of the Age they liv'd in.

May *Your Lordship* be yet more; that is, may *You* always be the Care and Favourite of an Indulgent Providence, leading *You* by Degrees to the highest Honours *Your Country* can heap upon *You* ! May *You* live to protect BRITAIN by *Your Councils*, defend Her by *Your Wisdom*, and make Her, as She has for many Ages been, the *Terror of Nations*, by *Your Success* in Arms : So that whether Camp or Cabinet prove *Your Sphere* to act in, the Good GOD may direct *You* to Happiness and true Glory, by maintaining the Character inherent to *Your Noble Family*, of being *True Lovers* of their *Country*, *Friends*

## DEDICATION.

to *Religion*, and *Patrons* of  
*Virtue*.

Vouchsafe, *My Lord*, to accept  
the following Sheets, as an humble,  
tho' inconsiderable *Tribute* of my  
sincere *Gratitude* for *Favours* I have  
receiv'd from *Your Honourable Fa-*  
*mily*; and believe, how short soever  
they may prove of being worthy  
*Your Protection*, they have at least  
this to recommend 'em, that they  
are the Off'rings of a most sincere  
*Respect* and humble *Duty*, with  
which I am,

MY LORD,

Your Lordship's

Most obedient, obliged,

faithful, humble

*Easton-Maudit.*

Servant and Chaplain,

*F. Tolson.*



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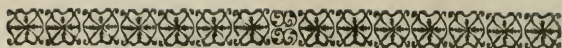
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## E M B L E M I.

## H E R M A T H E N A.

**W**HEN dawning Nature in the World's  
 first Age,  
 Inspir'd by Impulse of Prophetick Rage,  
 Strove (too unequal to the great Design)  
 To draw feint Copies of the Pow'r Divine;  
 Conscious no Form with utmost Labour wrought  
 (So native Reason uncorrupted taught)  
 Cou'd point unbounded Entity to Sense,  
 Or give the Outlines of Omnipotence;  
 With hallow'd Wisdom she forbore to frame  
 Presumptuous Symbols of the awfull (*a*) Name;

A

But

But for each sacred (*b*) *Attribute* assign'd  
 Some mystick *Emblem* to instruct Mankind :  
 In (*c*) *Hieroglyphick* Shapes the God confess'd,  
 And humble Faith, by erring Zeal express'd.

This *Ægypt* from her first Forefathers knew,  
 Whence (*d*) *Greece* her whole huge Train of Idols  
 drew,

When she no more in Nature's Footsteps trod,  
 But chang'd the harmless Symbol to a God.  
 Hence sprang their *Jove*, hence *Argive Juno* shines,  
 And *Bacchus* triumphs, crown'd with fragrant Vines,  
 Hence *Mars* breaths Horror, *Neptune* rules the Waves,  
 And (*e*) shakes the solid World from (*f*) *Libyan* Caves ;  
 Love's peaceful Charms in bright *Urania* shine,  
 And wise (*g*) *Athena* guides the studious Mind,  
 Breaths sacred Lectures with instructive Art,  
 And to Cœlestial-Knowledge warms each Heart :  
 (*b*) *HERMES* with pleasing Strains delights the Ear,  
 Has Wit and Humour for the Young and Fair,  
 Softens stern Wisdom's Rules with gayer Sense,  
 Clad in sweet Numbers or strong Eloquence :  
 From whence the wise *Athenians* thought it best  
 To treat their Scholars with the mingl'd Feast,  
 The double Form united Vertue shews,  
 So *HERMATHENA* to the World arose ;  
 Learning and Wit their flowing Streams unite,  
 And mingle grave Instruction with Delight.

## NOTES to EMBLEM I.

(*a*) *Awful Name* — By Name here is intended the Being or Essence of God, which can't be represented by any Form ; express'd by the *Jews* under the Name *Jehovah*, which they therefore term'd the  
 Name



Name explain'd, the Name of the Divine Substance, &c. for that Reason held so sacred that they dar'd not pronounce it.

(b) For each sacred Attribute—So *Plutarch*, *Iamblicus*, and others conversant in those Mysteries, tell us, That the Figures of Animals among the *Sacra* in the *Aegyptian* Temples were not intended as Representations of the Deity itself, but only Symbols of the Divine Attributes. Suitable whereto also they appropriated several Names to the First Adorable Being; as that of *Amoun*, as he is infinitely wise; *Ptha*, as giving Life to All; *Osiris*, as the most beneficent, active, All-seeing Principle; *Isis*, as the provident Producer of all Things; *Thoth*, as the Head and Beginning of all Things, &c. Which Names were afterwards impiously assum'd, together with Divine Honours, by several of their Princes, and chang'd by the *Greeks* into *Zeus*, or *Jupiter*, *Juno*, *Vulcan*, *Minerva*, *Ceres*, *Hermes*, or *Mercury*, and the rest; the *Rationale* whereof you may see in *Laertius in Stoicis*.

(c) Hieroglyphick Shapes—That is, sacred Sculptures, the Representations whereof they made use of instead of Writing, to delineate their Ideas of Divine Things, and their most hallow'd Mysteries. Whence that Name became apply'd to that Way of Writing, if I may so term it, in contradistinction to their Civil or Vulgar Character. Not but that they had also another more ancient sacred Character, compar'd by some to that of the *Chinese*, or our Short-Hand, expressing at once whole Words, and sometimes Sentences, in which the Inscriptions on the Sepulchral Pillars of *Isis* and *Osiris*, that at *Alexandria* copy'd by Dr. *Huntingdon*, and those over the Cells adjoining to the 2d Pyramid, are thought to have been wrote: As also the Works of *Hermes* found engrav'd on Brick in Caves near *Thebes*; but that some think was laid aside, to make way for Hieroglyphicks; which may be the Reason for the Difference between *Herodotus* and *Clement* upon that Subject, the former making but two Sorts of *Aegyptian* Characters, the latter three, dividing those they termed sacred into Symbolical, that is, by the Representation of material Forms, or Hieroglyphicks, and Kuriological, *per prima Elementa*, which I take to be the ancient Character above describ'd.

(d) Whence Greece, &c.—*Herodotus* and others inform us, that the greatest Part of the *Grecian* Gods were taken from the *Aegyptians*, by means of the *Pelagi*; except *Neptune*, who came from *Libya*, where he first receiv'd Divine Honours. These Gods of *Agypt* were distinguish'd by the Title of *Dii majorum Gentium*: Eight of 'em were the *Aegyptian Catiri*, or ancient original Deities, the other four added by *Hermes*, of the *Sesostrian* Family; at the Return of which Conqueror from his Grand Expedition, says Sir *Isaac Newton*, *Amphiſion* bearing him Company from *Greece*, brought those Gods back with him, in honour of whom Pillars and Statues were erected, say *Euseb.* *Diodor.* *Clem.* &c. tho' others ascribe the bringing of them to *Danaus*.

(e) *Shales the solid World*—The Ancients imputed Earthquakes to *Neptune*, who on that Account obtain'd the Name of *Seisisthon*, *Enneſgaon*, and *Gaiasthon*, that is, *Terra quassator*, and the like.

(f) *Libyan Caves*—*Libya Cyrenaica*, the ancient *Neptuchim*, that is *Terra maritima*, was the Country where *Neptune* reign'd, having obtain'd that Kingdom as his Part in the Division between himself and his two Brothers, *Sesostris* and *Armais*, or *Danaus*, thence said to have the Rule of the Sea: Sir *Isaac* makes him the same with *Typhon*, or *Fapetus*, the Brother and Admiral of *Sesostris*, the Name *Neptune* being only an Epithet signifying Maritime. See Note (d) before.

(g) *Athena*—A Name of *Minerva*, deriv'd by *Plato* from her Knowledge of Divine Things; and therefore properly applied to her as the Goddess of Wisdom.

(h) *Hermes*—A Name of *Mercury*, the same with the *Aegyptian Thyoth*, the God of Eloquence, and term'd *Hermes*, says *Phurnutus*, from his Office of interpreting or revealing Divine Mysteries to Mankind. The first who obtain'd this Name was the Uncle and Tutor of *Isis*, says *Diodorus*, who is thought to have been the Author of those Books of *Aegyptian* Wisdom which bear his Name. The second was his Great Nephew, the Son and Secretary of *Osiris*, who is the *Anubis* of *Aegypt*, and was Cotemporary with *Esch-cheleph*, or *Aesculapius*, the Son of *Apollo*, call'd by him *Asclepias* in his Dialogue of that Name, he being the Person to whom we owe the Translation, and, in some Things, Interpolation of the Elder *Hermes's* Works, if they are his, and not much more ancient: Some ascribe the Foundation of 'em to *Cham*, some to *Misri*, some to *Abraham*, who we know first taught the Elements of Learning to the *Aegyptian* Nation, and others to *Moses*, with whom in many Things they surprizingly agree, and who by *Artaban* is said to have been named *Mercury*, or *Hermes*, by the *Aegyptians*. But *Iamblicus* says, they are the Collections of the Priests from the greatest Antiquity, under the Name of *Thyoth*, or *Caput omnium*, render'd by the *Greeks* *Hermes*, from their interpreting or revealing Divine Things.





## E M B L E M II.

*The FOUNTAIN of WISDOM.*

**A**T *Wisdom's* sacred Spring, the living Source  
Whence Learning's pleasing Streams derive  
their Course,

We drink with Joy in purest Draughts refin'd  
Knowledge the vital Cordial of the Mind;  
Food of immortal Souls, (a) *Ambrosial* Dews  
Of Heav'n's eternal Growth, (b) by Heav'n infus'd,  
When first th' Omnipotent Creator spoke,  
And Man the Form of living Nature took.  
No false Ideas thence in Clouds arise,  
But All is pure, and excellent, and wise,

No specious Errors there abuse our Sense,  
 But Heav'n-born Truth, like Native Innocence,  
 Flows uncorrupted thro' the spotless Soul,  
 And humble Faith obliterates the Fall.  
 See where the lovely Form, Ætherial Maid,  
*Wisdom* in Characters of Light array'd,  
 Bestows the hallow'd Draught the *Numen* gives,  
 The Soul that drinks the Life of Angels lives,  
 Shall all Things and herself divinely know,  
 Be blest'd Above, and great or good Below.  
 Here the first Searchers into Nature's Laws  
 Drank deep to find the One Eternal Cause;  
 'Twas these inspiring Streams (*d*) *Hermes* first taught,  
 Beyond the narrow Bounds of Human Thought,  
 From Earthy Forms to raise his purer Mind,  
 And teach mysterious Truths of Forms Divine.

In this *Empyrean* Spring 'twas *Plato* saw  
 The Human Soul by an (*e*) Eternal Law  
 Immortal in bright Worlds. But what are these,  
 Or what are their imperfect Images  
 Of Things Cœlestial, to the glorious Train  
 Of Apostolick Saints, and that rich Vein  
 Of *Wisdom* infinite, which sweetly flow'd  
 From Truth's eternal Spring, the Mouth of GOD?  
 There dwells all Learning, there the thirsty Soul  
 May drink her Fill, and taste the mighty All  
 Of Knowledge unconfin'd and Love supream,  
 Divinely flowing in that sacred Stream.  
 There all is pure, thence Nature perfect grown,  
 Can wing new glorious Worlds, and make their Joys  
 her own.

## NOTES on EMBLEM II.

(a) *Ambrosial Dew*—This and *Nectar* were said to be the Food of the Gods, of a most delicious Fragrancy, as *Moschus* describing *Jupiter* turn'd into a Bull in his *Europa*, says,

*His Scent Ambrosial flew in Circles round,*

*And Nature's Sweets from flow'ry Pastures drow'n'd,*

Whence the Word is frequently made use of to express the most agreeable and delicious Sensations of the Human Soul. Tho' it's true Sense is immortal, and us'd in that Idea by *Phocylides*, *Pythagoras*, and others; probably the *Heathens* took their Notion from the Fruit of the *Tree of Life*, of which whosoever eat wou'd live for ever.

(b) *By Heav'n infus'd*—This intends no more than those *Εἰςστασι* τρεῖς καλῶν κ' θεῶν, which *Aristotle* speaks of in his *1<sup>st</sup> de mor.* *Plato* terms them Divine Ideas, *Epicurus* Anticipations, the *Stoicks* Sparks of the Eternal Wisdom, and *Cicero* Notices of a first pure Being; in which last Sense they are admitted into *Christian* Divinity, and strongly asserted by *Clement*, *Arnobius*, and others of the most learned Fathers.

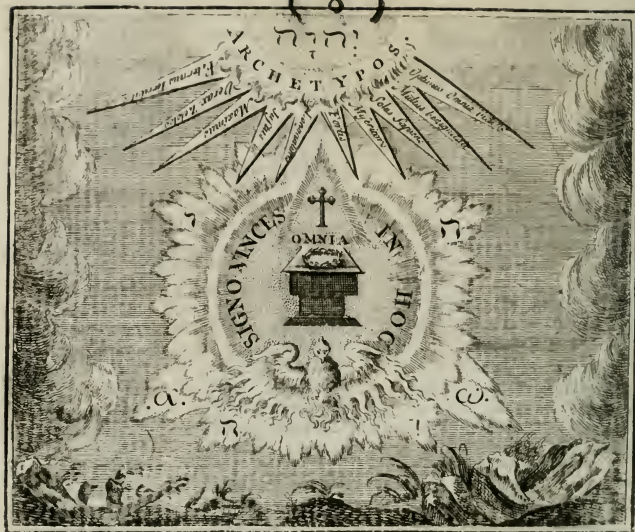
(c) *Herself divinely know*—The highest Degree of Moral Perfection in Human Nature was held by the wisest *Heathens* to be the *Knowing One's self*; according to that Oracular Inscription in the *Delphick Temple*, *Νόσε τειψίμ.* Which, says *Plato*, is the true Way to know God also, by inspecting that which is most Divine in our own Souls and most like God, Reason and Wisdom, that Splendor of the Divinity, as he terms it, in Man.

(d) *Hermes*—See before Note (b) to Emblem I.

(e) *An Eternal Law*—*Plato* in *Tim.* introduces the First Almighty Essence, telling the subordinate Spiritual Beings created by his Power, (among which are to be included the Souls of Men) that they are therefore indissoluble, because he has will'd them so to be; which therefore is a Law of Immortality upon them, which nothing but the same creating Power can ever alter or destroy.







### EMBLEM III.

#### *The* INFINITE ESSENCE.

**W**HAT Glory's that, astonish'd Nature sees,  
 Stream from Æthereal Worlds? (a) Proud  
 Reason, cease  
 Thy poor imperfect Voice; (b) tremble, O Sense,  
 To form Ideas of Omnipotence;  
 Of Him whose Essence thro' unbounded Space  
 Laps round eternal Periods; from whose Face  
 Impervious Light and living Nature flow,  
 Light whence (c) Angelick Forms Perfection know;  
 Whence Time and (d) Entity began to be,  
 And all those glitt'ring Orbs which we with Wonder  
 see:

(e) All

(e) All live in him: He fills (f) Heav'n's awful  
Throne,

A Spirit pure, Self-perfect and unknown :  
By Nature *One* yet *All*, and (g) *All* in *One*,  
(b) Not by compounding Force of Union,  
But (i) Act and Pow'r the same, immensely flow  
Thro' all the vast Expanse of one (k) Eternal NOW.  
Hence (l) Three mysterious Unities arise,  
(m) Each *First* but not before : The Father's Voice,  
Or *Word* from everlasting Ages spoke,  
When the immortal Wildom Silence broke,  
(Whose Depths unsearchable no Human Mind  
Can thro' th'impervious Gloom of Tracks eternal  
find)

In the First Act Omnipotent abode  
(n) (If First can be where every Thing is GOD)  
Of the Almighty Essence ; as in Man  
Reason with Nature, that with Life began :  
So that same Act of Pow'r whom GOD we own,  
(o) Was always wise, and always *God* the *Son* ;  
The *Word* immortal in the *Act* abode,  
Who always was the (p) *Father*, and the GOD.  
These saw with sacred Harmony and Love,  
(q) A *Third* pure *Being* in their Nature move,  
Th' *Almighty Spirit* ; all as *God* the same,  
*Three* sacred *Persons*, but *One* Great I AM ;  
Immenſe his Nature, and (r) unknown his Name. }

## NOTES to EMBLEM III.

(a) *Proud Reason, cease*—The utmost, says *Hermes*, that we can think or speak of God, is infinitely below his Purity and Perfection, and the highest Praise we can give him, rather takes from, than adds to his proper Glory.

(b) *Tremble, O Sense*—The Words of *Orpheus* in one of his Hymns *de Deo*; where after describing the Deity in the utmost Majesty, he makes this Apostrophe,

———— *My Nerves all tremble,*

*To contemplate thy Praise, O Thou First Being!*

(c) *Light whence Angelick Forms, &c.*—Some of the *Jewish Rabbi's* understand those Words of *Moses*, *Let there be Light*, as spoke of the Angelick Creation; tho' others include it in the Word *Samaim*, *Heav'n*, in the 1st v. of the same Chapter.

(d) *Entity began to be*—So *Aristotle* in his 2d *de Cælo*, says, The Work of God is Immortality, and Immortality Eternal Life.

(e) *All live in him*—The wise *Ægyptian* in *Asclepias* describes God as the great Exemplar, Prototype and Essential Reason of all living Forms, which subsist in him and by his Power: And *St. Austin* in pretty near the same Sense calls him, the Supreme Origin of all Things; according to that of *St. John*, *In him is Life, and that Life is the Light of Man*. Whence the admirable *Boetius*, addressing himself to the Divine Being, makes use of this Expression:

———— *Tu cuncta superno*

*Ducis ab exemplo, pulchrum, pulcherrimus ipse,*

*Mundum mente gerens* —

(f) *Heav'n's awful Throne*—So *Orpheus* in the Place before-remember'd speaking of God, says,

*He sits aloft, above the spang'd Sky,*

*Enthron'd in burning Gold; beneath him lye*

*Earth, Seas, and Living Forms: With out-stretch'd Hands*

*The Ocean's farthest Bounds his Pow'r commands;*

*The Mountains shake before him, nor can bear*

*The Weight of his Omnipotence, &c.* —

(g) *All in One*—All Things in God are one, says *Plato* in *Soph.* probably from that of *Hermes*, from whom he often borrows, Unity is the Root of all Things; and in another Place, speaking of God, he says, He has but one Idea, or essential Form, which is that of his own infinite eternal Being, by no means visible to Human Eyes, because Spiritual and Incorporeal; yet is that the great Almighty Cause of all other Forms, visible and corporeal, in the created Worlds. Whence *Dionys. de div. nom.* seems to derive his Notion, of all Things being included in God's Immensity, as all Numbers in an Unit, and all Lines in a Point, from which they must necessarily flow, or they cannot be. See Emb. VII. Note (b) and Emb. XXVII. Note (a).

(h) *Not by compounding Force, &c.*—God's Unity does not consist of Parts, but is the most abstract Simplicity which can be conceiv'd in the utmost Purity of the Idea of Unity; *Una Unitas*, says *Hermes*,  
in



in *Pam. Idem Ipse*, say the School Divines. There being, as the *Rabbinical* Sytem expresses it, Nothing in God but God.

(i) *All and Power the same*—To live and to be, says St. *Austin de Trinit.* are one and the same Thing in God, as he is the first and supreme Principle of Life, in whom Essence and Existence are all one, and Intellect the same with both; so that All is One, and One is All. An Expression borrow'd from the Writings of *Parmenides* and *Melissus*, who taught the same Thing, tho' they differ'd in their Idea of what that Unity was; which Difference is solv'd by *Aristotle* in his *Phys.* saying, They could only intend by it, that which truly and properly is, and is truly and properly One; that is, says *Cic.* in *Acad.* the First pure Being. Hence the Schools define God to be *Purus Actus*; which tho' seemingly various, as it affects our Apprehensions in its Dispensations of Power, Wisdom, Goodness, &c. is really and substantially but One in God, as God is one pure and necessary Being.

(k) *One Eternal Now*—*τὸ νῦν*, says *Aristotle*, is a Medium, between Time past and Time to come; containing in itself the End of one and the Beginning of the other; so that nothing can be conceiv'd in Time but a continual NOW; which is therefore the Beginning and End of all Things. By which he seems to hint a Notion of eternal Duration, wherein God is the First and also the Last, the  $\alpha$  and  $\omega$ , as himself has told us; consequently he may be said to exist in an eternal NOW, and for that Reason term'd by the Light of Nature, *Ipsa Eternitas*.

(l) *Three mysterious Unities*—An indivisible Unity diffuses itself thro' the whole Trinity, says *Athanasius, con. Ar.* and the whole Trinity without Diminution centers and is consummated in the Divine adorable Unity: And so St. *Austin*, writing upon that sacred Subject, says, We have Authority from God himself to acknowledge, The Father as one true God, the Son as one true God, and the Holy Ghost as one true God; and yet they are not three true Gods, but one: And so we find Nature herself delineating her First Almighty Cause in *Pamander*, saying, The Self-perfect Mind begot another Mind, the Creator of all Things, the *Word*; who, together with the First, produc'd a Third, who is the *Spirit* of the Divinity and God.

(m) *Each First but not before*—This is spoke in regard to the Father's being term'd *Principium Filii*, which does not therefore conclude that as God he existed before the Son, but begot him of his own Essence or Substance, as the Sun emits his Rays, or a Spring its Stream. *Tertullian* describes the Difference between the Father and the Son, as the Father is the whole Divine Substance, the Son a Derivation of that whole Substance, and the Holy Ghost a Procession from that Derivation of that whole Substance of the Divinity; the whole Substance of the Divinity therefore cannot be before itself; tho' the Father may be first as the Father, yet the Substance is one and the same in all, eternal, and at once. So St. *Austin* terms the Son *Principium Spiritus*, and St. *Basil* *ἀρχὴν*, not as the Cause but Origin of that Holy Being; as that Holy Being is the *Spirit* of the Divine Substance, and the Divine Substance is totally in the Son; yet cannot the Son be said to be before that Spirit, which is the Spirit of that Substance wherein he exists. In which Character the Holy Ghost may be said also to be First,

as the Spirit of that Substance wherein both the Father and the Son exist; yet cannot he be said to have been before that Substance, wherein himself also subsists, as well as the Father and the Son, from whom he proceeds.

(n) *If First can be*—It has already been demonstrated, that no Part of the Divine Nature can be before the other; or rather, I shou'd say, that the Divine Nature, which cannot be divided, cannot precede itself; whatsoever therefore is God, or God is, must be unconceivably eternal, and to assign any Time when it began to be, tho' in the most remote Periods of everlasting Duration, as some imagine, wou'd be to dissolve the very Idea we have of God, and introduce Mutability into the Divine Nature; which is both impious and absurd, as arguing Imperfection in that which is perfect, and a Want of something in that which eternally possesses all Things, without Succession or Conversion of Property or Substance. What therefore can be First where every Thing is I AM? What can be either past, or to come, where all is present, and every Thing is GOD? that is eternal, necessary and infinite? In which Idea it seems to have been that the *Agyptians* compar'd the Deity to an immense Circle, whose Center is every where and Circumference no where.

(o) *Was always wise, &c.*—God possess'd me in the Beginning of his Ways, from Everlasting, says the Divine Wisdom, or *λόγος*, in *Proverbs*, which Words can be no how rightly understood, but as confirming the Coeternity of the Son, or *λόγος*, there term'd *Wisdom*, with the Father. *Athanasius*, *con. Ar.* expressly charges, that to say there was a Time when the Son was not, is to depoil the Father of his eternal Wisdom, and make him something he was not before, that is a Father; which is a Conversion in the Divine Nature it is utterly incapable of, says *Tertullian*, who, tho' not always orthodox upon that Subject, yet directly asserts the co-eternal Existence of the Son with the Father, or else you make two Gods. Whereas himself has expressly told us, *The Lord our God is but one Lord*, that is one *Jehovah*; a Name, says *R. Haccados*, as well of him that is begotten, as of him that is begot; being the Name, says *Aven Ezra*, of the Divine Substance; which therefore implies the Son as well as the Father, and both to be eternal one with the other.

(p) *The Father and the God*—See the foregoing Note; to which I will only add, an Expression of *Athanasius* in *Ep. de Sent. Dion.* That there never was a Time when the Father was not a Father.

(q) *A third pure Being, &c.*—See Note (l) to which I can't forbear adding, that of *Hermes* in *Pam.* "There was an intellectual Light, which produc'd an intellectual Light, from all Eternity; the Mind proceeding from the Mind, that was Light; besides whom there was nothing, but the Spirit containing all Things; the Bond and Unity of both: Beyond this, there is neither God, nor Angel, nor Substance, for all Things are in God."

(r) *Unknown his Name, &c.*—The Name *Jehovah* was held so sacred and kept so secret among the *Jews*, that the Nations about them cou'd not learn it.



## EMBLEM IV.

## ANGELICK NATURE.

**N**EXT that pure Being whence all Being flows,  
 Whence Time, created Forms and Nature rose,  
*Angelick* Life pure Excellence displays,  
 Shining with (a) Native unpolluted Rays.  
 (b) Act, Pow'r and Love by Force Almighty join'd,  
 In one bright Form, of an Ætherial Mind;  
 Whence first dependant Entity began,  
 And Life's prolifick Streams thro' (c) passive Nature  
     ran;  
 Beam'd forth immortal (d) Light in radiant Fires,  
 Soft immaterial Flames, and pure Desires:

The

The Acts Seraphick smiling Heav'n approv'd,  
 They bow'd obedient to its Will and lov'd :  
 These down to Earth Almighty Goodness (*e*) sends,  
 (*f*) Nations and Empires to their Care commends,  
 Some (*g*) Guardians of the Saints appointed here,  
 Heirs of their Heav'n and Objects of their Care ;  
 These softly whisper to the list'ning Soul,  
 Truths which strong Nature and her Pow'r controul ;  
 These sacred Spirits sacred Things reveal,  
 Prompt us to Good and terrify from Ill ;  
 These round our Beds for ever watchful tend,  
 And missive Joys in peaceful Slumbers send ;  
 These fill our Walks, each Garden and each Grove,  
 These warm our glowing Hearts with Heav'nly Love,  
 'Till our few Years of painful Labours past,  
 They bear our panting Souls to everlasting Rest.

## NOTES on EMBLEM IV.

(*a*) *Native unpolliuted Rays* — As having never sinn'd, but kept their first State ; whence *Dionysius* terms 'em perfect and fill'd with the Divine Wisdom.

(*b*) *Act, Pow'r and Love* — So *Campanella* defines the Essence of Angels, probably from the *Intellectus*, *Potentia*, & *Voluntas*, of the *Peripaterick* System.

(*c*) *Possive Nature* — So the *Stoicks* taught ; their two Principles being God and Matter ; the former *Agens*, the latter *Patiens*.

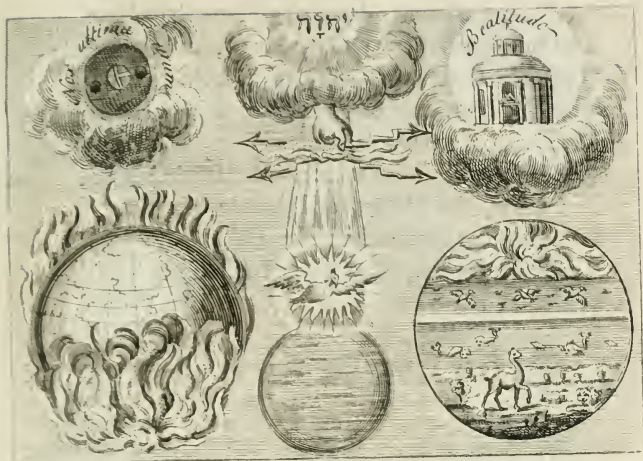
(*d*) *Immortal Light in radiant Fires* — See Note (*c*) Emb. III. the Term *Fires* alludes to the Name of the superior Order *Seraphim*, which the Psalmist renders *Flames of Fire*, Pl. civ.

(*e*) *Goodness sends* — Thence call'd Angels, *ab officio nuntii*.

(*f*) *Empires and Nations* — See *Dan. x. 13.* &c.

(*g*) *Guardians of the Saints* — Positively asserted by Christ, *Matth. xviii.* and *St. Paul, Heb. i.* and universally allow'd, except by the *Sadducees*, under the Moral Law. The Wiser of the *Heathen* term'd 'em *Custodes & Conductores vitæ nostræ* ; observing, says *Hesiod*, the good and evil Actions of Men, by the Will of God. They assign'd to each Person two, whom they term'd their *Genii*, a good and a bad one, the former represented as an old Man holding a Scroll written in one Hand and pointing to it with the other.





## E M B L E M V.

Creation *and* Consummation of WORLDS.

**W**HEN first the (*a*) *Breath* of *Heav'n* was  
 sent Abroad,  
 Th'enliven'd (*b*) *CHAOS* became full of *GOD*;  
 His Power Omnipotent that Mass obey'd,  
 And thence these Worlds with all their Hosts were  
 made;  
 Earth, Seas, and Heav'n in nitid Forms arose,  
 And ev'ry Starry Orb their Maker's Glory shews;  
 Each living Form Almighty Pow'r express'd,  
 And Nature's grateful Voice *Thee* Nature's *GOD*  
 confess'd.

Tis done. -----

But see, alas! when Time's last Age shall come,

All

All Nature mourns, devouring Flames consume  
 The burning Worlds; that, Sinner, was thy Doom:  
 'Till thou the Handy-work of Heav'n profan'd,  
 That Work the Care of Heav'n's high Hand remain'd:  
 But Sin once known, *Guilt* veil'd its Beauties o'er,  
 And that was *Horror* which was *Heav'n* before;  
 The *Curse*, the *Deluge*, and the *Rage* of *Man*,  
 Compleat the Ruin which the *Fall* began:  
 Vindictive *Justice*, thence the Lightning's hurl'd,  
 Which in last Times shall burn the solid World.

## NOTES upon EMBLEM V.

(a) *Breath of Heav'n*—Alluding to *Pf.* xxxiii. 6. not as impeaching the *personal* Existence of the *Holy Spirit*, but as the *Holy Spirit* is the *Breath of God*, in the same Sense as the *Eternal Son* is the *Word* or *Wisdom* of God, yet both distinct *Hypostases* in the *one Divine Nature*. Which Construction is justify'd by the twofold Signification of the Word *Ruah*, render'd *Gen.* i. 2. *Spirit*, and *Gen.* viii. 1. *Wind* or *Breath*. So that by *Breath of Heav'n* is intended no more than the *Spirit* of, or which proceeds from *God*: The Term *Heav'n* being us'd figuratively, as it is stil'd the *Seat* and *Throne* of *God*.

*Th' eternal Palace, where the sacred Mind  
 Almighty rests* —

as *Status* has it in *Theb.* shining continually with the *visible* immortal *Shekinah* or *Sephiroth*, as the *Rabbinick System* expresses it, of the *Infinite Essence*: From whence therefore all *Emanations* of *Divine Glory*. Power and Perfection are said to come, filling our lower Worlds with the same *infinite*, tho' to us *invisible*, *Presence*; the *Manifestation* and immediate Effect whereof, here hinted at, was, to use *St. Basil's* Words, the *incubating* and *enlivening* the new created *Mas* of *Nature* to the Production of all that vast Variety of vegetative and animal Forms which make up the glorious Compag of the Universe; attributed by the ancient *Jews* to the *Spirit* of the *Messiah*, and by the first Fathers of *Philosophy* to a *subtil intelligent Spirit* having *Divine Power*, which existed in the *Chaos* or *Principia* of *Nature*, the *Colpia*, or rather *Col-ti-jah*, Voice of the Mouth of *God* in *Euseb.* *pr.* *Ev.* from *Sanchoniatbo*.

(b) *Chaos*—From the *Hebr.* *Cuboh*, or, as some read it, *Cakah*, to *darken* or *obscure*, which properly signifies a *total Privation* both of *Form* and *Light*. *Moses* calls it *Tohu va Bohu* *vacuum et inane*, and *Darkness on the Face of the Deep*; therein follow'd by *Hermes* in *Pem.*

*Fam.* where he says, *An impervious Darkneſs on the great Abyſs, and Water, and a ſubtil intelligent Spirit having Divine Power, were in the Chaos; as alſo in part by Plato in his Ataxia, render'd by Ad. Junius, inconditam Congeriem; regulated and diſpos'd into Form and Order by the Almighty Being, according to thoſe Ideas of ſuture Worlds which eternally exiſted in the Divine Mind. So Proclus in Parmen. Plat. Νῦν καὶ αἰὶνός, &c.*

*The Father's Mind intelligent, for ſo  
Th'eternal Council, whence all Beings flow,  
Had long determin'd, iſſu'd from the Breſt  
Of high Omnipotence; from whence expreſt  
In various Forms the firſt Ideas flow'd,  
That both the Means and End might be of God.*

And Plato, if *Ariſtobulus* in *Clem. Alex.* judges right, both ſaw and copy'd from the *Mosaic Scriptures*, and is on that Account called by *Numenius*, *Moses ſpeaking Greek*, and by *Clement* himſelf, the *Hebrew Philoſopher*. From hence therefore we may have a right Conception of what *Orpheus* and *Hefiod* meant by their *firſt exiſting Chaos*; not the *Panſpermia* of *Democritus*, whence *Epicurus* drew his Notion of *infinite Atoms*; nor the *Æternal Matter* of *Ariſtotle*; nor *Confuſion* of *Nature* with the *Divine Subſtance*, as the *Stoics* held: But, *Firſt*, the dark and, to us, impervious Abyſs of eternal Duration, wherein God alone exiſted, preceding all created and material Forms, as represented by *Orpheus* in *Clem. Alex.*

*The World's creating Monarch reigns alone,  
and then a little further;  
But my weak Sight beholds him not: His Throne  
A Cloud impervious hides. No Mortal Eye  
Can the All-ſeeing God, who Nature form'd, deſcry.*

*Secondly*, the new-created Maſs of material Nature, or *Tohu wa Bohu* of *Moses*; this *Herm.* calls *Water*; which *Thales* with the moſt early *Greeks*, thought under that *Idea* to be the *firſt Principle* of all Things. And *Thirdly*, the Power of the Divine Almighty Spirit moving upon the Face of that *Water*, and producing thereout all Species of living Forms, according to the Will of the *Eternal Mind*, the moſt ancient, ſelf-perfect, ſapient Love of *Orpheus*, mention'd by *Proclus* in *Tim.*





## EMBLEM VI.

## CREATION of MAN.

**V**EIL, veil thy op'ning Eyes, the *Numen* plays  
 Around th'astonish'd Soul, too dazzling Rays  
 For thy weak Sense to bear! Behold thy Form  
 Unknown, with moving, living Nature warm.  
 Arise, inanimated Earth! Extend  
 Thy untry'd Limbs, an Arm, a Foot, a Hand,  
 Unconscious of thy Pow'r, and half afraid,  
 To find thy *Will* by *active Pow'r* obey'd.  
 Look round and see thy Fellow-Creatures, lye  
 Watching each Glance of thy Imperial Eye,  
 Thou -



Thou (*a*) *King of Nature*, for whose Sov'reign Use  
 Omnipotence itself has been profuse,  
 The Wealth of Infant Worlds on thee bestows,  
 The Terms *Obedience*, the Return thy *Vows*.  
 Spare but to sin, the fatal *Tree* forbear,  
 Behold the Charm, but, O! that Charm beware.  
*Immortal* then, eternal Joys are thine,  
 And all thy Transports, like thy Soul, Divine.  
 Death's fable Gloom shall ne'er thy Life invade,  
 Nor *Peace*, nor *Innocence*, nor *Glory* fade.

#### NOTE on EMBLEM VI.

(*a*) *King of Nature* — That the inferior Parts of Nature were created for the Service and Use of Man, and he for the Contemplation and Enjoyment of God, is what both *Reason* owns, and *Revelation* confirms; on which Account *Tully de Nat. D.* calls the World *the common Habitation of God and Man, who was created to contemplate and imitate the Divine Being.* So *Nemesius de Nat. Hum.* says, *All Things were created for Man, and Man for Immortality.* And *Lactantius* gives this Reason for such Order of Providence, that *Man might confess and adore his Creator*; which seems the peculiar *Munus* of a *Rational Being*. And indeed the whole Voice of Antiquity universally acknowledges that the *Sovereignty under God and Dominion of Nature* was one consequent Effect of *Man's being created after the Image of God.* See *Epiph. Chrysost. Theod. Herm. Plat. &c.*





## EMBLEM VII.

### *The FALL of MAN.*

**T**OO happy Man, hadst thou, alas! but  
 known  
 The Force of Nature, e'er thy Choice was gone,  
 Whilst conscious Innocence around thee shone,  
 And Heav'n and Thou wer't Friends: But now no  
 more,  
 For all thy fleeting Scene of Joy is o'er.  
 Go seek the gloomy Grove to hide thy Shame,  
 And barter Heaven for a Husband's Name:  
 Immortal Joys no longer now are thine;  
 No more fair native Truth adorns thy Mind.

The

The Serpent's now at rest, the Blow is giv'n,  
 And *Satan* smiles o'er the fall'n Work of Heav'n.  
 Thy Morning Sun, O World! is clouded o'er,  
 The Spheres all tremble, and loud Tempests roar.  
 Thunder, Fate's awful Voice, proclaims thy Doom,  
 And flaming Meteors shew thy End to come.

(a) *Empyrean* Forms, astonish'd at thy Fall,  
 Weeping, forget the tuneful Orbs to roll.

(b) Ev'n Harmony is ceas'd: The sacred Source  
 Of beauteous Order's lost: Stars change their Course,  
 To form new Periods, which shall one Day close  
 With Horror on thy Crimes. O thou First Cause  
 Of Being whence we sprang, draw the rich Veil  
 Of Mercy o'er the Scene: Let thy great Will prevail!  
 Poor Man is lost, the whole Creation mourns,  
 And for thy Day, O God! impatient burns.

## NOTES to EMBLEM VII.

(a) *Empyrean Forms* — Angelick Beings, or pure intelligent Spirits, whom the Ancients imagin'd inform'd the Spheres, as the Soul of Man does his Body, to give them Motion, calling them the Choir or Host of Heav'n, and Gods, *non naturæ, sed honoris causa*, for in the first Sense only the Great Eternal Father is God.

(b) *Ev'n Harmony is ceas'd* — That there was a Harmony or Musick in the Spheres is an Opinion imputed to *Pythagoras*, follow'd therein by *Plato* and the *Academicks*; but *Aristotle* denies it, because not obvious to the Organick Senses. And indeed the true Meaning, of a Harmony in Nature is, as the Derivation of the Word imports, an Aptness, Fittness, and Concinnity in every Thing to carry on the Creation to a beauteous Close, and pay their appointed Tribute of Glory to their Great Creator, which Philosophy not knowing how naturally to account for, attributed to a Spirit or Soul of the Universe.



# EMBLEM VIII.

## The EXPULSION.

'TIS done: The World is lost: Mourn,  
wretched Man,  
In whom our Nature and our Guilt began;  
In Tears of Blood lament thy ruin'd Race  
Drove from thy native *Eden*, to possess  
The Earth thy Sins have curs'd; condemn'd to Toils.  
And thou, fair Mischief, whose too fatal Smiles  
Sooth'd him to Fondness, at the costly Price  
Of Innocence and Heav'n; (destructive Choice!)  
Obedience is thy Lot, and Mother's Woes,  
The Partner of his Ruin as his Vows.

Behold,

Behold, unhappy Pair, the Tempter waits  
 The Issue of your Crime before the Gates  
 Of (a) *Eden's* burning Plains; and laughs to see  
 Your envy'd Nature share his Misery:  
 Remember, your (b) first Excellence is lost,  
 No more the Strength of upright Nature boast;  
 Trust not frail Reason, too imperfect grown,  
 But angry Heav'n appease, for Heav'n still hears  
 its own.

But who that's Man with rigid Censure dares  
 Condemn the Frailty his own Nature wears?  
 Had any modern He this *Adam* been,  
 And Beauty tempted Virtue thus to Sin,  
 Wou'd he have triumph'd, sav'd Mankind's Disgrace,  
 Refus'd the Apple, and preserv'd his Race?  
 Be cautious then, nor Strength superior boast,  
 For often when we think we triumph most,  
 Nature betrays us, and the Man is lost.

## NOTES to EMBLEM VIII.

(a) *Eden's burning Plains* — Alluding to the *Cherubim* with a flaming Sword, mention'd *Gen. iii. 24.* which some of the *Rabbi's* take to be præternatural Fires, and Conflagrations all around that Region; the Remains whereof were destroy'd by the Flood, says *St. Chrysostom*.

(b) *First Excellence is lost* — Man's first Excellence, says *Moses*, was being created after the Image of God; an upright Integrity of Nature, says *St. Ambrose*; a Capacity of Immortality without Death, say the *Jewish Rabbi's*, and *Nemesius* from them; and a continual Attach of the Mind to the Contemplation and Desire of Divine Objects, to which was annex'd the Dominion of Nature, says *Chrysostom*, agreeable to that of *Hermes* in *Pœn* 'God created Man  
 ' after his own Likeness, and gave him Command over all this lower  
 ' World, that he might contemplate and love the Perfection of his  
 ' Goodness; but Man falling in Love with his own Perfection, instead  
 ' of God's, became entangl'd with Corporeal Objects, and lost the  
 ' Power of directing his Soul and Heart to God.'





EMBLEM IX.

*The STATE of NATURE.*

**E**STRANG'D from God, and dreadful was  
the Fate

Of ruin'd Nature in the World's first Dawn;  
Reason, the (*a*) Shade of our Diviner State,

Imperfect Guide, when Uprightness was gone,  
Laments the new-fall'n Man, and mourns to see  
Heav'n's Image bow beneath Mortality;  
He, whose fair Form with Joy the (*b*) Angels saw,  
Whose Will, while innocent, was Nature's Law,  
(*c*) Impress'd with pure Ideas from Above,  
Rich Fount of Wisdom and (*d*) Diviner Love,

Become

Become *(e)* *Sathael's* Prey; his Glory's lost,  
 The Scoff of burning Fiends (rebellious Host)  
 Whence *(f)* chain'd to Sense, we sensual Things  
     desire,  
 And act with Joy what guilty Thoughts inspire;  
 Brave Death's cold Hand, and nurse the fatal Cause  
 From whence our first *Anathema* arose.  
 Altars and outward Forms supply the Place  
 Of native Piety and inborn Grace,  
 Those Characters of Heav'n, which once we wore,  
 Stamp'd on our Souls by the Creator's Pow'r.  
 Thus the first Ages of the World were pass'd,  
 The Curse of Nature in her *(g)* Crimes confess'd.  
 Man, indolent of Heav'n, unthinking lay  
 Beneath Sin's sable Gloom, and slept his Years away,  
 'Till from *Empyrean* Worlds rich Mercy 'rose,  
 And Streins prophetick future Peace disclos'd,  
 Mysterious Safety to our Race proclaim'd,  
 And taught us first the great *(b)* *Redeeming Name* :  
 Then sharp Repentance, with its Thorny Crown,  
 Prepar'd Mankind to make Heav'n's Joys their own;  
 To weep with Transport, whilst in Faith they see  
 The End of all their Woes, MESSIAH, clos'd in  
     Thee.

## NOTES to EMBLEM IX.

*(a)* *Reason the Shade of Diviner State*—Spoke with regard to that State wherein we were created, here term'd Diviner, on account of its being after the Image of God.

*(b)* *Fair Form the Angels*—The *Jewish Rabbi's* fancy'd that so soon as God had created *Adam*, he call'd all the Angels round him to contemplate his beautiful Work and admire it, which they all did but *Lucifer*, who refusing, was thrown down from Glory, for his Pride and Contempt of the Work of God.

*(c)* *Will,*

(c) *Will, Nature's Law, impress'd, &c.* — That is, while innocent, and under the Direction of uncorrupted Reason, which was given us to be the Guide and Director of our Will, inasmuch as it is deriv'd, says *Aquinas*, from the Divine Reason, which is the eternal Law or Will of God, the Participation whereof in the Rational Creature is the Law of Nature, or Natural Reason.

(d) *Diviner Love* — That is, Charity, or the Love of the Creator in the Creature, and of the Creature for the Sake of the Creator; which *St. Paul* to the *Corinthians* terms the greatest of all *Christian* Virtues.

(e) *Sathael* — Adversary of God, so term'd by *Chrysostom* in his *Hom. de Ad. & Ev. & de lapsu Adæ.*

(f) *Chain'd to Sense, &c.* — See Note (b) preceding Emblem. The Words of *Herm.* are very particular: 'Man fell, says he, from the Love and Contemplation of Heavenly Objects in generationis Sphæram & Elementarem, vehementer amore ardescens sui.' *Theod. de Prov.* has something to the same Purpose.

(g) *Her Crimes* — Alluding to that of *Gen. vi. 13.*

(h) *Redeeming Name* — The great *Pentagrammaton* form'd out of the four Letters in *Jehovah, IHVH*, and an *S* interpos'd in medio, as the *Cabalists* express themselves, whereby is form'd *IHSVH*, in which the two *H*'s have the Power of Greek *Heta's*, and are so to be pronounc'd, *Jesue*; the Cause of the Letter *S* being interpos'd, they tell us, is to denote the Union of the Humanity with the Divinity in *Christ*, reveal'd to *Adam* by the Angel *Raziel* after the Fall; and referr'd to by *Moses* in that Expression, *Then began Men to call upon the Name of the Lord*, where the Word *Sem*, or *Name*, (abstracted from its Pronoun) consists but of two Letters, *S* and *M*, the former, a Note of Union, being the first Letter of *Samez oleum*, and the latter signifying *de medio, aut de visceribus*; from whence they make the Name *IHSVH, Jehovah, unctus in commiserationibus*, or God accounted with Mercy. Or the Letter *M*, by another *Cabalistical* Rule, may be taken to stand for *Messiah*, from *Mesab, Unctus*, that is, *Christ*, according to that of *Cant. i. 3. Thy Name is as Ointment pour'd forth.* So that the true Sense of that Expression is, *Then began Men to call upon God in the Name of the promis'd Redeemer, or Messiah.*





E M B L E M X.

*The* P R O G R E S S *of* I D O L A T R Y.

W H A T awful Gloom is here? What solemn  
State

Of Mortal Ruins, Pageantry of Fate?

These Gods? Ye injur'd Heav'ns! The copy'd Forms  
Of (a) moulder'd Dust, the rotten Food of Worms.

See (b) *Hamon* in the Midst, whose poor Remains  
The *Libyan* Marble hides and a small Urn contains;

Or else the (c) Mummy God wrapp'd up in Spice  
And rich *Arabian* Balms, in (d) sandy Ocean lies:

(e) *Chaldean* Priests first taught the hallow'd Deed  
To (f) *Ennyalian* *Jove*, in mystick Dance to bleed:

*Ægypt*

*Ægypt* (*g*) unites the Godhead to her Throne,  
 Engrafts the Rite, and makes the Crime her own :  
 In Human Form the molten Idol's cast,  
 And the (*h*) Gold Baſon proves a God at laſt.  
 Thence (*i*) *Greece* deriv'd her Idol Family,  
 A whole Ship's Cargo of Divinity,  
 Gods by the (*k*) Dozen from *Thebaic* Climes  
 The Patriot brings; ſure thoſe were pious Times !  
 This (*l*) Trunk was *Juno*, that great (*m*) Beam  
     was *Jove*,  
 One (*n*) Stone was *Cybele*, (*o*) that the Queen of  
     Love,  
 (*p*) *Hermes* a Sign-Post, (*q*) *Saturn* an old Ram,  
 The Godſhip funk no deeper than the Name.  
 Theſe *Athens* ſaw, and with full Voice receiv'd,  
 (*r*) Conqueſt had made 'em Gods, and Fear believ'd,  
 Ambition cry'd *Amen*. Each (*s*) Iſland Lord  
 Aſſumes a myſtick Title on Record,  
*Ægypt's* lewd Race with full Conſent explode,  
 And ev'ry petty Tyrant grows a God ;  
 Tombs, Shrines and Oracles confeſs their Name,  
 And (*t*) ſportive *Dæmons* join'd to ſpread their Fame;  
 (*u*) Prophetick Spirits ſpoke in ev'ry Grove  
 War's doubtful Horrors, and the Will of *Jove*.  
 Here long they dwelt, 'till *Rome* extending wide  
 Her Arms and Conqueſts, bow'd the *Grecian* Pride ;  
 Then with loſt Pow'r they left their ancient Home,  
 And, born on conqu'ring (*w*) Eagles, flew to *Rome* :  
 (*x*) *Numa's* Ideal Rites ſoon loſt their Charms,  
 Mens Eyes were dazzl'd with the ſplendid Forms ;

The



The Spoils of bleeding (y) *Greece* *Rome's* Freedom  
cost,

The Victors triumph'd, but their Faith was lost:

(z) *Latium's* rich Soil increas'd the hallow'd Train,

And Drove of Idols shone in ev'ry Fane:

Not *Memphis's* Self cou'd boast such glitt'ring Swarms,

As numerous and dreadful as their Arms:

The stately Temples rise in ev'ry Street,

A hallow'd Shrine in ev'ry Lane you meet.

(aa) *Rome* grew all Gods; each Day beheld some  
Feast;

Each Hour was sacred to some (bb) Nymph at least:

The Whole was one (cc) *Pantheon*; while the Year

Cou'd scarce contain her (dd) sacred Calendar.

*Rome* still is *Rome*, tho' *Ethnic* Forms no more  
Disguise the modern Idols they adore;

Still they are Idols, and the bended Knee

To painted Canvas acts Idolatry:

The Vow blasphemes, which sacred Honour pays

To Saints of Marble on their solemn Days;

For that which forms an Object to the Sense

Can never be ador'd with Innocence:

The Name, tho' chang'd from *Heathen* God to Saint,

Destroys not the idolatrous Intent,

Since he that worships what his Eye can see,

Abjures the *Christian* Faith, and wrongs the Deity.

## NOTES on EMBLEM X.

(a) *Moulder'd Dust*, &c. — So *Cic.* in *Tusc.* Those who were call'd the Gods of the greater Nations, went from hence to Heav'n; for which Reason their Sepulchres are still to be seen in *Greece*: And on the same Account, *Hermes* in *Æt.* calls *Egypt* also the Holy Seat of Shrines

Shrines and Temples full of Sepulchres; that is, of those Gods who were worship'd in those Temples, whose Bodies, says *Euseb.* in *pr.* the Egyptian Priests own'd they had buried in their Temples, but their Souls were migrated to the Stars, in Honour of whom the primitive Idolaters us'd to hold solemn Rites and Feasts, mention'd by the holy Psalmist in reproach of *Israel*, that *they join'd themselves to Baal-peor, and ate the Offerings of the Dead*: So *Ninus* did, and erected a Pillar to his Father *Belus*, by the Name of *Baal-aritz Domini prævalidi*, mistaken by the Greeks for their *Ares*, or *Mars*; so *Nabonassar* did at *Babylon* to his Father *Pull*; so the Egyptians to *Isis*, *Osiris*, &c. and the Greeks to *Aphareus*, mention'd by *Theocritus*.

(b) *Hammon*—Generally taken to be the Image of *Jupiter Belus*, or the Egyptian *Saturn*, in Form of a Ram, set up by his Son *Bacchus*, or *Osiris*, on his Return from his *Libyan* Conquests, when being in great want of Water, he met a Ram, who led him to a Spring in that Place, where he afterwards built this Temple, and set up this Idol, so famous for its Oracular Predictions, in Honour of his Father *Ammon*: But others think it was not in Shape of a Ram, but a Man with a Ram's Head, or rather with a Helmet on, having Ram's Horns at the Temples, as we see depicted in some antique Figures, which I take to be the Sense of *Lucan*, the Ram's Horns being the Hieroglyphick of Strength. And *Athenodorus* in *Clem.* mentions the setting up an Image to his Ancestors *Osiris* and *Apis* by *Sesostris*, who was the Egyptian *Bacchus*, on his Return from his Grand Expedition to *Greece*. Now *Nonnus* in *Dion.* tells us, that *Baal*, or *Belus*, the *Libyan Ammon*, *Apis* of the Nile, and *Saturn*, or the *Assyrian Jupiter*, were the same; and from the Statues of the *Sun* thrown down by *Josiah*, being term'd *Chambanim*, from *Chamba*, *Sol*, *Ardor*, from whence the Word *Hammon* is very easily form'd; which, *Suidas* says, is the Signification also of the Name *Osiris*: It appears very probable, that they and *Osiris* were the same also, and all intended as Images of the *Sun*; so that *Baal Hammon* may properly be term'd *Jupiter Ardens*, unless you will make it relate to the *Amoun* of *Iamblichus* in Emblem I. Note (b). Near this Temple stood the Fountain of the *Sun*.

(c) *Mummy God*—Alluding to what was said in Note (a) of the Bodies of their Deify'd Kings remaining in their Temples, preserv'd with Gums and Spices, as others in the *Catacombes*, and formerly in the *Pyramids*, which are the true *Mummy*.

(d) *Sandy Oceans*—*Libyan* Deserts, whose loose Mountains of Sand are carry'd by the Winds from Place to Place, like Waves of the Sea, overwhelming Travellers, Caravans, and once the whole Army of *Cambyzes*, says *Herodotus*, going to burn the Temple of *Ammon*. The Remains of such Destructions there, are mention'd by *Lucan*.

(e) *Chaldean Priests*—Alluding to the first idolatrous Rites being instituted in *Chaldaea*, or *Sennaar*, where *Josephus* from *Hestias* tells us, the Priests of *Jupiter Ennyalius*, having escap'd the Destruction of Mankind, came and brought the holy Rites with them, which I take to intend the Colony under *Cham* and *Nimrod*, who had at first the Rites of the true God among them; but soon degenerated, and set up Pillars to *Baal*, as has been already mention'd, perverting the Worship of the true God to the superstitious Ceremonies of *Baal*.

*Baal* and *Omorch*, or rather *Baal Omorch*, *Deus Inundationis*, from whence the Greek Word *Ennyalius* seems to have been form'd, *Απο του εννουτος τον οργον αυτου εν αλος*, from pouring out his Wrath in a Flood; thence term'd *Deum, five Spiritum, intelligentem Marinum*.

(f) *Ennyalian Jove* — See preceding Note. The Greeks mistook him for *Mars Sylvanus*, as *Macrob. Plut.* and *Sigon.* testify, whom the *Lacedæmonians* kept bound, that he might not depart from them. *Dion. Hal.* thinks the *Sabins*, and from them the *Romans*, had the same Notion of this Deity, under the Name *Quirinus*, that he was either *Mars*, or some other who had like Honours and Rites paid him as *Mars* had; the Error arising, as I imagine, from the Greeks confounding the *Baal Aritz Dominus prævalidus*, to whom *Ninus* erected the Pillar, with their *Ares*, or *Mars*, from the Affinity of Sound, whom they therefore suppos'd to have been the most ancient God of the *Chaldees*, as this *Ennyalius* was, applying at the same Time the Name of *Ennyo* to the Sister or Wife of *Mars*, as the *Chaldees* did that of *Omorch* to the Sister or Wife of *Belus*, whom they worship'd with bloody Rites, probably like those of *Baal's* Priests on Mount *Carmel*, mention'd in the 2d of *Kings*. But *Homer* rightly calls him *Zeus*, that is, *Jupiter Ennyalius*.

(g) *Ægypt unites*, &c. — See Notes (a) and (b), also Emblem I. Note (b). From hence arose the *Theci patrooi*, Paternal Gods of the *Egyptians*, consisting chiefly of the eight *Cabiri*, or great and ancient Gods, Sons of *Misri*, and four of the *Sesostrian* Family, added to 'em by the younger *Hermes*, making the twelve Gods of the greater Nations.

(h) *Gold Basin* — *Amasis* rebelling against *Apries*, King of *Egypt*, was refus'd to be acknowledg'd as King, says *Herodotus*, 'till prevailing on the People to worship a little Golden Idol he made of a Basin us'd before to wash Hands in, he argu'd from thence, that there was as much Reason for receiving him as King, who was formerly a mean Subject, as for owning that to be a God which was before only a Basin to wash Hands in.

(i) *Greece deriv'd*, &c. — See Note (g), and Emblem I. Note (d).

(k) *By the Dozen* — The twelve *Dii majorum gentium*, refer'd to in Note (g), receiv'd by the *Amphiſionick* Council from *Egypt*, and an Altar erected to 'em, mention'd by *Herodotus*.

(l) *This Trunk was Juno*, &c. — The original *Heathen* Gods, says *Clement*, were Pillars and Columns, intimating thereby, that no bodily Representation could be made of the Divinity, of which he mentions several; as one of *Bacchus*; another, or rather several others, of *Juno*; one of *Apollo* at *Delphos*, &c. which they term'd *Xoana*, or Representations of the Deity by living Forms: But I rather take the true *Xoana* to have been the first Images in Human Form cut out of those Pillars of Wood or Stone to the Waist, all below that remaining as before, of which Kind the twelve *Egyptian* Gods are suppos'd to have been, when first brought to *Greece*; which when afterwards improv'd to entire Human Forms, with Legs, Wings, &c. and some made *automatous*, or self-moving, like the *Tripods* of *Vulcan*, as mention'd by *Aristotle de pol.* were term'd *Dædala*, from *Dædalus*, the

the first Inventor of such Kind of Machinery, the Occasion, probably, of the *Lacedæmonians* fettering their *Ennyalius*, as mention'd before, that he might not run away, as *Plato* hints in *Menone* about such Kind of Statues.

(m) *This Beam was Jove*—See preceding Note.

(n) *One Stone was Cybelle*—*Livy* assures us, that the Image of the *Pessinuntian Cybelle*, when brought to *Rome*, was only a great Stone. *Sacer Lapis* is the Term he gives it. Besides which the *Romans* had a *Jupiter Lapis*, which I take to have been the *Simulacrum Fidei*, represented by *Blondus* as a great square Stone, from the Top whereof issu'd three Heads, one of a Man intending *Honour*, the second of a Woman intending *Truth*, and the third of a Child intending *Love*.

(o) *That the Queen of Love*—*Venus Urania*, worshipp'd by *Arabians* under the Name of *Alilat*, as *Bacchus* was under that of *Dufares*, or *Ourotalt*, as *Herodotus* calls him; the Symbol of the former was a great square Stone; and that of the latter a Cone, which was preserv'd by *Syrians* at *Antioch*, who pretended it fell from Heaven. The Word *Dufares* seems to be a Corruption of *Zeus Arits*, the *Affyrian Baal*, as mention'd in Notes (a) and (b), by which most agree they meant the *Sun*, as Symbolically representing the one Almighty Being, who sees, governs, influences, and enlivens all Things.

(p) *Hermes a Sign-Post*—The *Greeks* in Cross-ways us'd to set up Trunks with three, sometimes four, Heads, one pointing to each Road, in Nature of our Cross-posts, which were term'd *Quadrati Hermetes*, having neither Legs nor Arms, and in Reproach *Cylloi*, that is, lame Gods; and from them a good-for-nothing Fellow is by *Demetrius Phalaricus* term'd a *Quadratus Hermes*: Hence *Hermes*, or *Mercury*, obtain'd the Title of *Exodius*, as presiding over the Highways; and *Diu Taith*, or *Teutates*, that is, the God of Travelling. *Livy* speaks of one of these standing on an Eminence near *Carthage* in *Africa* by that Name. These were the Statues, Numbers whereof being erected in *Athens*, *Alcibiades* threw down; and much of the same Stamp was the Statue of the *Cyllenian Mercury*, whether so call'd a *Monte Cyllenio*, or that Hill from these *Cylli*, mutilated Trunks, I won't pretend to determine; but *Herodotus* makes the *Pelagii* the first Inventors of 'em, who were originally an *Egyptian* People, and taught the *Athenians* to make them.

(q) *Saturn an old Ram*—*Herodotus* says, his Statues both in the Temples of *Thebes* and *Libya* had Rams Heads. The Occasion of that Symbol is mention'd before in Note (b).

(r) *Conquest made 'em Gods*—They being receiv'd by *Greece* soon after *Sesujiris's* Conquest of *Argos*, and other Parts thereof, in his grand Expedition.

(s) *Each Island Lord*—As *Minos* in *Creet*, *Thoas* in *Lemnos*, and many more on the Continent also, who assumed Divine Honours, in Contempt of the *Egyptian* Mythology, and so obtain'd the greater Authority over their Subjects, says *Clement*.

(t) *Sportive Dæmons*—That whatever was prodigious or præternatural in the *Gentil* System, was not only attributed by them to the Power and Sagacity of subtle, intelligent Spirits, whom, for their great Knowledge of Things, they term'd *Dæmons*, that is, *Valde Scientes*, but

but own'd also by us so to be, *jubente aut permittente Deo*, is evident from the Writings of the wisest and most judicious both *Christians* and *Heathens*, as *Hermes*, *Plato*, *Herodotus*, *Cicero*, *Plutarch*, *Porphyry*, *Iamblicus*, *Cyprian*, *Tertullian*, *Lactantius*, *Augstin*, *Isidore*, *Theophylact*, *Hicinus*, *Aquinas*, and many more: Nay, even the Sacred Scriptures themselves attest it; and the *Mosaic* System, excepting in that *Atheistical* Sect the *Sadducees*, universally acknowledg'd it, as may be seen in the Works of their most ancient and most learned *Rabbi's*.

(u) *Prophetick Spirits*—See preceding Note. These Spirits, says *Isidore*, have a far greater Knowledge of Things than Human Infirmary will permit; so also says *Origen*; and partly by their Penetration, partly by Experience, and partly by Revelation from the Angels, thro' Divine Permission, know and reveal Things strange and surprising to Mankind. What these Spirits are, that which attended the Oracle of *Apollo* in *Lactantius* confesses, saying, He was one of those *Dæmons* who continually traverse both Heaven, that is the Air, and Earth, under the Scourge of God.

(w) *Conqu'ring Eagles*—The Roman Ensigns, said to have been first born by *Marcus* in the *Cimbrian* War.

(x) *Numa's Ideal Rites*—He was, says *Livy*, *Author Divini Juris*, among the *Romans*, and forbid any Representations of the Deity, thinking, with *Pythagoras*, it was Sacrilege to represent that pure Being by material Forms or Images, which were banish'd the *Roman* Temples 170 Years, says *Plut.* in *Numa*; therefore the *Sacra*, he taught, are term'd Ideal Rites, as they requir'd God to be worship'd *pura mente*, as *Cato* expresses it.

(y) *Bleeding Greece*—Intending as well *Grecia Magna*, or *Calabria*, in *Italy* and *Sicily*, both Peopled by *Greek* Colonies, as proper *Greece*; from whose conquer'd Cities the *Romans* brought most of their Idols, insomuch that *Rome* was all Gods, when burnt by the *Gauls*, as *Camillus* in *Livy*, dissuading the People from leaving its Ruins, alleges, saying, It was hallow'd by continual Auguries and Invocations of the Gods, there being no Place in it but what was full of their Worship, nor no Day unconsecrated by some holy Rite.

(z) *Latium's rich Soil*—The Country about *Rome*, so call'd a *latendo*, from *Asterius*, or *Saturn's* concealing himself there from his Son *Minos*, or the *Cretan Jupiter*, under the Protection of *Janus*, King of the *Aborigines*, *aporougenores*, a Race of Mountain *Troglodytes* that liv'd in Caves.

(aa) *Rome grew all Gods*—See End of Note (y).

(bb) *Nymph*—These were a lower Rank of Deities, whom the *Heathen* worship'd by Dozens and Fifties at a Time; of these were two Kinds, the *Urania*, or Heavenly, and the *Melissæ*, or Terrestrial: Among the former they reckon'd the *Hyades*, *Pleiades*, and *Cæstrial Sirens*, or those *Platonic* Beings who Antiquity fancy'd had the Charge of rolling the Spheres, and were the Authors of their Harmony: The Terrestrial were divided into *Orcades* of the Mountains, *Dryades* of the Woods, *Hamadryades* of the Groves, *Lemoniades* of the Fields and Meadows, *Napææ* of the Fountains, *Naiades* of the Streams, *Nereides* of the Sea, and several more, to the Number of three thousand,



thousand, according to *Hesiod*, but confin'd by *Virgil* to two hundred. They were call'd *Nymphs*, because *aei neai phainontai*, they appear always young, on which Account Oil and Honey were always offer'd 'em, thence call'd *Melissæ*, some of 'em having first found Honey in *Creet*; or rather from their being look'd on as the Authors of Gaiety and Pleasure.

(cc) *Pantheon* — A round Temple in *Rome*, built by *Agrippa* to all the Gods, like that Altar in *Attica*, mention'd by *Herodotus*, to the twelve Gods *majorum Gentium*, which some take to be the *Dii Consentes*, *Jove's* Privy Counsellors, of the *Roman* Mithology, and to whom they consecrated the twelve Months of the Year.

(dd) *Sacred Calendar* — The *Indigitamenta*, or Pontifical Registers of the old *Romans*, wherein the Names of all their Gods were recorded, and the Occasion of 'em, of which there was at least one for every Day in the Year, says *Camillus* in Note (y); called *Indigitamenta*, from the *Indigites*, or *Theoi patrooi* of the *Roman* Nation, that is, Paternal Gods, born and canoniz'd amongst 'em, as *Livy* mentions of *Aeneas* by the Name of *Jupiter Indiges*.





## E M B L E M XI.

PANDORA; *or*, FATAL CURIOSITY.*Intus Spes sola remansit.*

**O**LD *Hesiod* sings in manly Strain,  
 But (a) Poets Songs are often vain,  
 How, born by *Pallas* to the Sky,  
 (b) *Deucalion's* Sire, with envious Eye,  
 Leer'd at *Sol's* burning Chariot Wheels,  
 And thence (c) *Olympick* Virtue steels;  
 The flaming Spark he bears away  
 To Earth, and warms his (d) plastic Clay:  
 Enliv'n'd Matter quickly mov'd,  
 The wondrous Image breath'd and lov'd.

No sooner was the Secret known,  
 That the new Form cou'd go alone,  
 But *Mercury*, the nimble (e) Post  
 Of Heav'n, did thus Great *JOVE* accost:

*Hail, mighty Monarch! As I came  
 This Morning from Cyllene's (f) Fane,  
 To bring your Majesty the News  
 How Men your Favours still abuse,  
 Bending tow'rds Egypt's Plains, I flew  
 Those (g) primogenial Fields to view,  
 When I beheld proud (h) Japhet's Son  
 A new Creation had begun,  
 At your immortal Pow'r aspir'd,  
 And stole the (i) everlasting Fire.*

Here *Hermes* ceas'd, and *JOVE* arose,  
 The scorching Bolt in Anger throws;  
 But e'er he struck the fatal Blow,  
 Call'd up lame *Vulcan* from Below,  
 Commands him, stor'd with ev'ry Grace,  
 To form a sweet Angelic Face,  
 Lovely as *Venus*, with the Pride  
 Of his own (k) fair *Ætherial* Bride;  
 Wife as *Minerva*, with the Voice  
 Of (l) *Syrens*, or *Italian* Boys;  
 With Skill to touch *Apollo's* Lyre,  
 And *Hermes'* Tongue the Soul to fire;  
 With soft persuasive Arts to move,  
 And all th' Artillery of Love.  
 The limping Deity obey'd,  
 And soon a modern Beauty made,

Such as of late at ----- was seen,  
 With lovely Looks and charming Mien;  
 Then from the various Gifts she shar'd,  
 Her Name PANDORA was declar'd:  
 But not her Face alone with Charms,  
 Her Hand with mystic Box he arms;  
 A thousand Plagues of various Kind,  
 Some for the Body, some the Mind,  
 By hard Decree, the Casket held.  
 But *Hope* at Bottom lay conceal'd.  
 No sooner form'd, but down she springs  
 To Earth; young *Cupid* lent her Wings;  
 Bearing her fatal Box, to be  
 The Bane of this new Progeny.  
 Scarce had she touch'd our Atmosphere,  
 And breath'd the *Caucasian* Air,  
 But in a curious Fit she broke  
 The sacred Seals which clos'd the Lock;  
 The pregnant Casket open flew,  
 And out a thousand Mischiefs threw;  
 Death in all various Shapes she saw,  
 Sicknefs, and Perjury, and Law,  
 False Vows, Hypocrisy, and Pride,  
 War, and a thousand Ills beside;  
 Which spread like Lightning thro' the Air,  
 And fill'd the World with Pains and Care,  
 Tears, Sorrows, slighted Love, and black Despair. }  
 Th'affrighted Maid, with trembling Hand,  
 Seeing faint (*m*) *Hope* was at a stand,  
 Pruning his Silver Wings for Flight,  
 Snap'd down the Lid and stop'd him quite.

So when for Man's first Crime we lay,  
 Accurs'd by Heaven, th'Apostate Angel's Prey,  
 Death with its Purple Train ensu'd,  
 And Man was every Thing but good :  
 HEV'AH the fatal Poison spread,  
 And curs'd the primal Marriage Bed ;  
 Diffus'd to longest Tracks of Time  
 The Curse, the Punishment, and Crime.  
 Then had we lain for ever lost,  
 And Sin the Price of bleeding Nature cost,  
 Had not fair *Hope* to poor fall'n Man remain'd,  
 And *Heav'n*, that last Resource, to save our Race  
 retain'd.

## NOTES to EMBLEM XI.

(a) *Poets Songs vain*—So *Hesiod* in *Theog. ad init.*

(b) *Deucalion's Sire*—*Prometheus*, fabled to have form'd an Image of Earth, to which he gave Life by touching it with Cœlestial Fire.

(c) *Olympic Virtue*—Fire, the first active Principle, call'd *Olympic*, that is, shining with Light, as suppos'd to be deriv'd from Heaven, as its everlasting Source ; thence by the *Hebrews* call'd *Shamaim*, or *Aish maim*, Fire and Waters : This *Democritus* thought the Substance of the Soul, giving Life to the whole Man.

(d) *Plastic Clay*—Image form'd of Earth.

(e) *Mercury, Post of Heaven*—So term'd by *Orph. ad Mus. Angelum cœlestem, Præconemq; Deorum*; and by *Hesiod celerem Deorum Nuntium*.

(f) *Cyllene's Fane*—See foregoing Emblem, Note (p).

(g) *Primogenial Fields*—See Emb. I. Not. (c) (d) (b). This also alludes to the Affection the *Egyptians* had of being thought to possess the most ancient Seats of Mankind ; whence they derive the Dynasties of their Gods, from an Original whose *Æra* exceeds the Age of Nature, were it not corrected by reducing it to shorter Periods than the Sun's annual Course.

(h) *Japhet's Son*—*Japhet*, or *Japetus*, was one of the *Titans*, and Brother of *Osiris*, who debauching his Wife *Clymene*, (probably the Mother by him of *Phaeton*) occasion'd those bloody Jars between them, which ended in the Destruction of both.

(i) *Everlasting Fire*—So call'd by *Virgil*,  
 ——— et manibus vittas, Vestamq; potentem,  
*Æternumq; adytis, effert penetralibus Ignem.*

Some



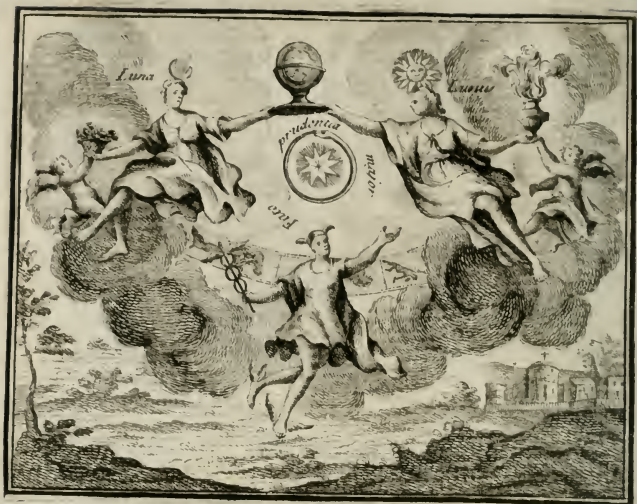
Some think they gave it the Name of *Vesta*, *quasi alib-jā*, the Fire of God, which was never suffer'd to go out in the Temple of *Jerusalem*. But the *Chaldees* worship'd Fire long before, and gave the Name of *Ur* to their Chief City from thence, from which *Abraham* escap'd to worship the Living God. So *Camillus* also in *Livy* terms the Vestal Fire, *Æternos vestæ ignes*.

(k) Fair *Æthetial* Bride — *Juno*.

(l) *Syrens* — See Emb. VII. Not. (b), and Emb. X. Not. (hh). But the most common Acceptation of the Word is for the three Musical Daughters of *Achelous* and *Terpsichore*, or, as *Servius* has it, *Calliope*, who being present, says *Ovid*, at the Rape of *Proserpine*, were, in Compassion to their Grief for the Loss of her, turn'd into Mermaids, who haunting first the *Sicilian* and then *Caprean* Coasts, by their Melody invited Passengers on Shore, and lulling them asleep with Pleasure, kil'd 'em; but being resisted by *Ulysses*, says *Homer* in *Odyss.* drown'd themselves, from one of whom, nam'd *Parthenope*, bury'd where *Naples* now stands, that City took its original Name *Parthenopeia*, says *Strabo*.

(m) *Hipe* — By *Theognis* is (probably from hence) term'd *sola Dea bona viris*; for that when all the other Gods and Goddesses were return'd to Heaven, she only stay'd behind.





## EMBLEM XII.

*No FATE above VIRTUE.*

**O**LD (a) *Hermes* taught, three thousand Years ago,  
 That Starry Orbs rul'd our dark World below ;  
 (b) Aerial Forms in ev'ry Sphere confines ;  
 This mourns in *Saturn*, that in *Venus* shines ;  
 One rides a Sun-Beam, t'other mounts a Star ;  
 Some sooth to peaceful Arts, some call to War.  
*Plato* from hence, and (c) *Pythagorean* Dreams,  
 Rapt to Ideal Worlds, his System frames :  
 Each Planet holds some (d) fall'n Angel's Seat,  
 Doom'd there to pass his (e) Teletary State :

Abstracted

Abstracted Nature with such Art refines,  
 He almost leaves Intelligence behind.  
 The Soul affrighted at his aery Host,  
 Flaps her dull (*f*) Wings, and 'midst Abstraction's  
 lost.

This *Aristotle* found, and in a Rage  
 Drove all *Platonic* Beings off the Stage.  
*Zeno* to Fate immortal Power assign'd,  
 Scarce conscious of the one Almighty Mind.  
 Let Nature then on Nature's Laws debate,  
 And hold a blind Necessity in Fate,  
 We, wiser grown, from a Diviner Ray,  
 Enjoy the *Lumen* of a brighter Day;  
 The Human Soul to nobler Joys extend,  
 Thro' Faith to Virtue, thence to Glory tend;  
 By sacred Prudence form'd, from Rules Divine,  
 Triumph o'er Nature, and Fate's Power confine.

## NOTES on EMBLEM XII.

- (*a*) *Hermes* — See before Emb. I. Note (*b*).  
 (*b*) *Aerial Forms* — See *Herm. Fatromath. ad Amon.*  
 (*c*) *Pythagorean Dreams* — See *Diog. Laer. in vit. Plat.*  
 (*d*) *Fallen Angel* — See Emb. VII. Not. (*a*), and Emb. X. Not. (*t*)(*u*).  
 (*e*) *Teletary State* — See Emb. XV. Note (*b*).  
 (*f*) *Wings* — See *Plato in Phædro.*

*Lunus and Luna in the Cut* — The Sun and Moon, or, as some think, the *Æstival* and *Hyemal* Sun, whom the *Palmyrians*, and also the People of *Gabala*, worship'd under the Names of *Heliogabalus*, or, as the old *Palmyrene* Inscription has it, *Aglaibolus*, and *Malak Belus*, brought by *Aurelian* the Emperor to Rome, where is a *Basso Relievo* of them in the Gardens of *Farnese*, a Copy whereof we see in Mr. *Wright's Italy*.



# EMBLEM XIII.

## PIETY.

**H**OW lovely, yet how awful, is that Form!  
How sweet the Influence! How strong the  
Charm!

Hail! sacred Harbinger of Heavenly Rest;  
Of Virtues, hail! thou Greatest, and thou Best:  
Thy Heart flies upward to the Realms Above;  
Thy Voice is Prayer, and thy Soul pure Love:  
Truth's hallow'd Symbol, in its native Sphere,  
Shines in thy glowing Breast; Devotion there  
Burns like rich Incense, or the (*a*) *Vestal* Fire,  
Type of *Seraphic* Flames, and chaste Desire.

No

No glittering Toys, which weaker Minds adore,  
 No Joys of Greatness, nor no Charms of Pow'r,  
 Draw thee from Heav'n. Thee Guardian Angels  
 tend,

Patron of Widows, and the Orphan's Friend.  
 Thee the First Being loves. The first form'd Pair  
 Had ne'er lost Paradise, hadst thou been there:  
 The Loss of Thee our ruin'd Nature cost,  
 Immortal Excellence and Virtue lost.  
 Long wer't thou banish'd; but at length return'd  
 On peaceful Wings; Nature no longer mourn'd,  
 When she first saw thee make thy great Abode  
 In the blest Bosom of a suffering God:  
 Thence in Ætherial Streams deriv'd on Man,  
 By Thee the World's Redemption first began:  
 Th'enlighten'd Universe from Death arose,  
 And Martyrs flaming Crowns by thy Persuasion chose.  
 In Thee restor'd Heaven's Image stood confest,  
 The Guide and Glory of the Human Breast,  
 And Earth and Nature were again at Rest. }

### NOTE to EMBLEM XIII.

(a) *Vestal Fire*—See Emb. XI. Not. (c) and (i). The *Persians* preserv'd it on an Altar like a Hearth in the Temple of *Xiz* in *Media*, where the *Magi* pretend *Zoroaster*, their Founder, plac'd it. The *Greeks* call'd it *Hestia*, and kept it on *Pyrethias*, or Altar Hearths, in their Temples; as did the *Romans*, under the Name of *Vesta*, committing it to the Charge of six Virgins, call'd *Amatæ*, from the Name of the first, whose Business was to keep it always burning.





## E M B L E M XIV.

## P R A Y E R.

**P**RAY'R is the Groans of Nature in Distress,  
 The Door of Mercy, and the Voice of Peace:  
 Who prays in Hope, the sacred Accents rise,  
 Like hallow'd Incense, Love's best Sacrifice :  
 The pious Heart with Heav'nly Transport burns;  
 The Soul with sacred Pangs her Imperfection mourns :  
 Faith wings Desire, Almighty Mercy hears,  
 And peaceful Joys succeed the flowing Tears.  
 But see thou hear thyself, else all's in vain,  
 The Pray'r unheard returns unheard again.

Attention

Attention gives it Force. The careless Saint  
 Like Parrots prays, (a) unknowing what they want.  
 Where the Thought's absent, there is no Desire;  
 The Incense cannot burn without some Fire.  
 Let the Heart pray, then Heav'n will surely hear;  
 Not Sound, but (b) true Devotion makes the Pray'r.  
 So the first Saints and burning Martyrs pray'd:  
 So CHRIST with painful Strains his Off'ring made;  
 Pour'd forth with sacred Fervour all his Soul,  
 While the big Purple Drops down his blest Temples  
 roll'd.

So *Judah's* Royal Penitent we find  
 Inflam'd with nervous Accents, while his Mind }  
 Soar'd to immortal Worlds, and left Mortality }  
 behind.

## NOTES to EMBLEM XIV.

(a) *Unknowing* — Here us'd only for not knowing, as in that of Mr. *Dryden*, in his Character of his whistling Clown, That he pass'd along, unknowing what he sought.

(b) *True Devotion* — So the Dictates, not only of Revelation, but Reason and Nature also, teach us, that what we offer to God should be pure, holy, and sincere, with the whole Powers of the Soul, as *Itefod* directs his Brother in performing his Morning and Evening Sacrifices: And so *Philemon* says, "When you sacrifice, put not on a splendid Garment, but a Heart shining with Justice, conscious of nothing that may offend God, &c." Adequate whereto is that of the *Stoic* School, as given us by *Laertius* 'That the Worshipers of God should be pure, and detest Sin, &c.' See Emb. XXV. Note (a).



## E M B L E M    X V .

## P H A E T O N .

**O**VID, whose Song charms all our Youth,  
 Had Fancy been adorn'd with Truth,  
 The sweetest Bard that struck the Lyre,  
 Tells, how once *Phæbus* lent his Fire  
 To fair (*a*) *Clymene's* lovely Son,  
 One short diurnal Course to run,  
 Enliv'ning Nature, in his Room,  
 While he carous'd with Friends at Home.  
 The Youth in Rapture seiz'd the Reins,  
 Drives over Mountains, Seas, and Plains,

Loses

Loses the bright (b) *Ætherial* Way,  
 And gilds untrodden Worlds with Day.  
 No more the footy *Æthiop* glows,  
 Nor cold (c) *Cimmerian* Realms are froze;  
*Chilis'* scorch'd Sons forget to mourn,  
 And the tall Pines of *Scythia* burn.  
 The slacken'd Rein (d) *Eous* finds,  
 Fierce *Phlegon* scents th' (e) *Etesian* Winds.  
 The Youth no more the Steeds obey,  
 But wide from the (f) *Ecliptic* stray;  
 With burning Hoofs the *Æther* tread,  
 And start to see (g) *Medusa's* Head:  
 Down (h) *Cancer's* Precipice they fly,  
 Where Souls in Troops forsake the Sky,  
 As *Plato* first from *Hermes* taught,  
 And puny Wits from them have wrote;  
 'Till to our Atmosphere he came,  
 And set our (i) Planet in a Flame.  
 JOVE, when he saw what Work he made,  
 Of all the other Orbs afraid,  
 Thunder'd the Whipster at a Blow  
 Down to the flaming Worlds below.

So have I seen a smart young Blade,  
 His saving Father newly dead,  
 Blaze through the Town, by all caress'd,  
 And turn a perfect *Man of Taste*:  
 His shining Heaps of old Moidores,  
 Like younger Sons, turn'd out of Doors:  
 His purchas'd Mansions fly apace  
 Before the Magic of Duce-Ace:  
 Champain, and Burgundy, and Claret,  
 Is the great All he would inherit,

Mingl'd

Mingl'd with Love's delightful Scenes,  
 Ridotto's, Balls, and Harlequines:  
 'Till Health destroy'd, and Fortune gone,  
 He dies with Grief to see himself undone.

## NOTES on EMBLEM XV.

(a) *Clymene's Son* — *Phaeton*, fabled to be the Son of *Clymene* and *Sol*, but in Truth of *Osiris* and *Isis*, (*Osiris*, in the *Egyptian* Tongue, signifying the *Sun*) otherwise term'd *Pheton* and *Horus*; whose untimely Death by *Zerab*, the *Æthiopian*, on the Banks of *Nile*, after a short Reign of ten Years only, happening soon after a great Conflagration, perhaps by the Irruption of *Vesuvio*, and some other *Vulcano's* in several Parts of *Italy*, seems to have given Birth to the poetic Story, uniting those Incidents together; for that *Phaeton's* Death happened not in *Italy*, but *Ethiopia* or *Egypt*, we learn from *Theophrastus*, who, according to *Sabellicus* in his *Enneads*, affirms that *Phaeton's Shrine and Oracle remain'd long after in that Country*: So the *Egyptian* Priests are charg'd by *Plato* in *Timeo* to have told *Solon*, that the Story of *Phaeton* was grounded on a real Fact, the Memory whereof was preserv'd by them in their *Sacrea Monuments*. And the whole Voice of Chronology places this Event very near, if not coincident with, the Time of *Osiris*; whose true Place in the *Egyptian* Annals is judiciously demonstrated by Sir *Isaac Newton* in his *History of ancient Kingdoms amended*, where he proves him to be the same with *Sesoftris* and *Shibac*. *Apollo-dorus* makes *Phaeton* to be the Son of *Tithon*, the Son of *Laomedon*, and Brother of *Priamus*, King of *Troy*; whom *Bacchus*, or *Osiris*, carry'd away Captive into *Egypt*, in his Return from his Grand Expedition, and marry'd him to his Neice *Aurora*, by whom he had *Phaeton*, or *Æmatheon*, and *Memnon*, or *Amenophis*, King of *Egypt*.

(b) *Ætherial Way* — A Line cutting the *Zodiac* lengthwise exactly in the Midst, and under which the *Sun* invariably moves; therefore term'd his *Course*, *Way*, *Orbit*, &c. It is also called the *Ecliptic*, because either the *Conjunction* or *Opposition* of the two great *Luminaries* under it, when in the *Nodes*, produces an *Eclipse*; the former of the *Sun*, by the Interposition of the *Moon's* Body between that Planet and us; the latter of the *Moon*, by the *Earth's* interveening between it and the *Sun*.

(c) *Cimmerian Realms* — The *Cimmerii*, according to *Tacitus*, were one of the three *Scythian* Tribes, whom *Strabo* and *Mela* place about the Lake *Mæotis* and Northern Shores of the *Euxin* Sea, thought by the Ancients, from their Northernly Situation, to be Strangers to the *Sun*, involv'd in perpetual Frost and Darknets, thence call'd *Cimmerian*, or *Hibernian*; so *Horace* gives the Epithet *gelidi* to the *Scythian* Tribes, *Quis gelidum Scythen*, &c. on the same Account.

(d) *Eous*



(d) *Eous* — One of *Sol's* Chariot Horses in *Ovid*, signifies *Shining with Light*, and represents the Time between the Sun's first Rising and Meridian Heats, as *Pyrois*, *flaming*, does Sun Rise, *Æthon*, *glowing*, Noon, and *Phegon*, *ruddy Fire*, the Setting Sun.

(e) *Etesian Winds* — Our Mariners call them *Monsoons*, and *Trade Winds*, and *AGellius Prodrumi*, rising with the *Dog-Star*, and blowing between the *Tropics* continually during the intemperate Heats of that Season. from one Part of the Heavens. *Seneca* thinks their providential Use is to cool and refresh Nature at that Time. *Etesian* signifies Annual, as returning every Year at the same Time.

(f) *Ecliptic* — See above Note (b) *Ætherial Way*.

(g) *Medusa's Head* — Call'd also *Caput Algol*, a malevolent Star in the left Hand of *Perseus*; which superstitious Astrology fancies shall be one of the physical Agents in burning the World, as the watry Constellations were, *jubente Deo*, of drowning it. See *Olympiodorus*, *Numen. ap. Euf. Lips. phys. Sto. Firmic. Card. &c.*

(h) *Down Cancer's Precipice they fly*, &c. — This alludes to the old Platonic Notion of *Præ-existence* of Souls; and their Descent from the *Milky Way* by the *Tropic of Cancer*, thence call'd the *Gate of Men*, into Mortal Bodies, as to a State of *Teletation* or Purgation; and Return again by *Capricorn*, thence call'd the *Gate of Gods*, after that State was expir'd; which *Clem. Alex. in Strom.* speaking of what *Plato* says in 10<sup>o</sup> *de Rep.* concerning *Zoroaster's* Return to Life from the Funeral Pile, thinks a dark Allusion to the *Generation* and *Resurrection* of Human Nature. See more in *Macrob. de Som. Scip. Porph. de regr. an. Aug. de Civ. Dei*, &c.

(i) *And set our Planet* — So *Stelliola* in *Campanella* calls our World, under the Name *Cybele*, and places it, according to the *Copernican*, or rather *Aristarchian* and *Philolaian* System reviv'd by that Astronomer, between *Mars* and *Venus*.





## E M B L E M XVI.

## PURBLIND NATURE.

**L**IFT up thy Eyes, fond Youth, and see  
 The Ev'ning Bird as blind as thee :  
 Cease to idolise the Fair ;  
 Love with Reason, not Despair.  
 Those Charms with strongest Lustre shine,  
 Which flow resplendent from the Mind :  
 Where Virtue claims an honest Praise,  
 The Heart a prudent Homage pays.

Beauty ! no more with Transport gaze  
 On the false Copy of thy Face :

Thy

Thy Pride has veil'd thy Reason o'er,  
 While painted Nature you adore.  
 When once the intellectual Part  
 Is captive led by sensual Art,  
 When Passion lords it in the Soul,  
 And conscious Folly's all in all,  
 In vain the strongest Reason pleads,  
 Not sacred Eloquence succeeds ;  
 The blinded Soul no Charm can see  
 In Wisdom or Humility.

As well MINERVA's *Bird* we dress  
 In the grave Pomp of optic Glass :  
 The Taper and the flaming Wax  
 Serve but to dazzle and perplex :  
 In vain we add the Glow-worm's Light,  
 Not the Sun's Beams can mend her Sight,  
 But, blind amidst the strongest Ray,  
 She shuns th'unlov'd Approach of Day.

So *Purblind Nature* acts in Man,  
 From hence our Ruin first began ;  
 Hoodwink'd by *Pride*, from *Innocence* we rov'd,  
 And still go blindly on in those dark Paths we  
     lov'd.





## EMBLEM XVII.

*Omnia mea mecum porto.*

(a) **STILPO**, of (b) *Stoic* Cast, who first .  
 Stoutly refus'd to fear the Worst ;  
 Who knew no Ill could hurt the Soul,  
 Where conscious *Virtue's* all in all ;  
 Who (c) *Zeno* taught those rigid Rules,  
 The future Maxims of his Schools :  
 When old (d) *Antigonus's* Son,  
 So oft a King, so oft undone,  
 Like a tempestuous Whirlwind came,  
 And set (e) *Megara* in a Flame :

Script

Stript of his All, half-naked went  
 To seek the haughty Victor's Tent :  
 The Tyrant smil'd ; but mov'd to see  
 Merit expos'd to Misery,  
 Order'd the Captains of his Host  
 To give him back the Goods he'd lost.  
 STILPO the uselefs Boon deny'd ;  
*Forbear, mistaken Prince, he cry'd,*  
*I've nothing lost, since what was mine,*  
*Wisdom and Virtue still I find*  
*Triumphant in my Soul ; the rest,*  
*Meer Toys of Life, are all a Jest.*  
 Th'astonish'd Monarch blush'd with Shame,  
 Conscious of STILPO's brighter Fame ;  
*This Man, he cry'd, has conquer'd more*  
*By Virtue, than my Arms by Pow'r.*  
 Cities may burn, and Empires fall,  
 But Virtue triumphs over All.

## NOTES on EMBLEM XVII.

(a) *Stilpo*—Was Head of the Philosophic School at *Megara*, at what Time the City was taken and sack'd by *Demetrius*. *Laertius* says, *Zeno* was one of his Hearers, and relates this Story ; as does also *Seneca* to *Lucilius*, with this Reflection, that *by Fortitude he overcame his Conqueror ; so much easier it is to subdue a whole Country, than the Spirit of one wise and good Man*. Some make *Bias* of *Priene*, one of the seven *Sophoi*, Author of this Expression, from whom probably *Stilpo* might borrow it.

(b) *Of Stoic Cast*—By Anticipation, as being of the same unshaken Spirit, which was afterwards the peculiar Character of that Sect ; and which most probably *Zeno*, their Founder, imbib'd from him.

(c) *Zeno*—A *Phanician* Merchant, who sailing to *Athens* with Purple, was cast away in the *Piræus* ; on which he took to Learning, heard *Crates*, *Stilpo*, and *Xenocrates*, for 20 Years ; then frequenting the variegated or painted Porico, call'd *Peisianaëtia*, and *Poikile*, at *Athens*, he began to hold publick Lectures, and had many



Followers, call'd, from the Place of their Instruction, *Stoics*, from *Stoa*, a *Portico*; their Tenets are recited at large by *Laertius*, *Lipsius*, &c.

(d) *Antigonus's Son* — *Antigonus* was one of *Alexander's* Captains, and the first who took the Title of King, who in the Division of his Empire obtain'd the *Lesser Asia*; which he lost again, together with his Life, at the Battle of *Ipsus*, against *Ptolomy*, *Seleucus*, and *Lyfimachus*; his Son *Demetrius* with great Difficulty obtaining the Succession, and that involv'd with continual Wars: Who afterwards possess'd himself of great Part of *Achaia*, and all *Macedon*; but being drove out again by *Pyrrhus*, King of *Epire*, he fled to *Seleucus* in *Syria*, and there died in a Kind of honourable Confinement. He was called *Poliorcetes*, says *Plutarch*, from the many Cities he took and plunder'd.

(e) *Megara* — The Capital of *Megaris*, a small Province of *Greece*, bordering *West* upon *Attica*, (of which, says *Strabo*, it was once a Part) the Birth place of *Euclide*; taken first by *Ptolomy*, and afterwards again by *Demetrius*, who sackt and burnt it in the Confusion of those Times. Here it was that *Nysus*, the Father of *Scylla*, reign'd, betray'd by her to *Minos*, who repaid her Treason with Drowning, says *Apollodorus*; but *Ovid* seigns her to be turn'd into a Lark.





## E M B L E M XVIII.

B R I T A N N I A.

SOUND, Heav'nly Messenger, thy Trumpet  
 found;

Let Azure, spangl'd Worlds thy Notes resound:

Chear with thy Voice the listning Universe,

And Angels in their Hymns thy Streins rehearse.

Sound Fair *BRITANNIA*'s Faith, those Sacred  
 Laws

Which pious Wisdom from Devotion draws,

The awful Bulwark of the *Christian* Cause.

BRITANNIA, while the great ELIZA reign'd,  
 For Saints held sacred, and for Vertue fam'd!  
 Reform'd from Error, but not faithless grown!  
 The Test of Truth, and Refuge of the Gown!  
 No *Arian* then was wise: No *Libertin*  
 Pleaded the Law of Nature for his Sin.  
 No lambent Dullness yawn'd a sleepy Pray'r;  
 Nor Hâche of *Heresies* was dainty Fare.  
 What Heav'n first taught, from Heav'n's high Voice  
     she chose;  
 In sacred Lessons Man's Perfection shews:  
 From bleeding Innocence in Nature's GOD,  
 Points trembling at th'offended Father's Rod.  
 Returning Mercy in his Love proclaims,  
 And triumphs in the Great Redeeming Name.  
*Reason* to *Faith* obedient Homage pays,  
 Nor clouds with Human Wit Diviner Rays  
 Of Wisdom infinite. She dares not find  
 The Fate of Thousands seal'd in the Almighty Mind  
 Coæval with the First and Great Decree,  
 Whence universal Forms began to be,  
 No pompous Error gives too fair Pretence,  
 For judging Mysteries by outward Sense;  
 But one unspotted Garb of *Truth* she wears,  
 And wings each Soul to Heav'n by Penitence and  
     Pray'rs.



## E M B L E M XIX.

*The* DISAPPOINTMENT.

**B**LOOMING Beauty, young and gay,  
 Sports in Joy her Hours away :  
 Ev'ry charming Object moves ;  
 Ev'ry Form invites to Love :  
 For her the whole Creation's gay,  
 Balmy Sweets around her play :  
 Heaven's feather'd tuneful Choirs  
 With their soft Notes to Bliss inspire ;  
 Whilst (*a*) *Flora*, with her painted Pride  
 Of Nature, crowns the joyful Bride.

*Thyrfis*

*Thyrsis* now forgets to languish,  
 Faithful Vows repay his Anguish.  
*Mira* views her tender Swain  
 With Eyes relenting to his Pain.  
 All is Transport. But, alas!  
 See yon meagre, dreadful Face!  
 See the terrifying Dart  
 Pointed at the Fair One's Heart!  
 Now the Rosy Blush is gone,  
 The envy'd Lilly reigns alone :  
 Beauty faints beneath the Stroke,  
 And Nature's vital Chain is broke :  
 The balmy Stream forgets to flow ;  
 Her Breasts to Icy Mountains grow.  
 Death's gloomy Veil o'erspreads the Maid,  
 And all her youthful Glories fade.  
 In vain the pearly Dewdrop tries  
 To force a Passage from her Eyes ;  
 Chill'd by cold Death, within its Cell  
 It shines congeal'd into a Pearl.  
 Joys are fled, the Lover mourns,  
 Pain and Grief and Tears return :  
 All is Sorrow, all is Care,  
 Deepest Woe, and black Despair !  
 Such, alas ! are Nature's Joys,  
 One short Hour the Bliss destroys :  
 Objects then can charm no more,  
 Sense and Passion lose their Power ;  
 Sighs and Tears come pouring in,  
 And long Repentance ends the short-liv'd Scene.



## NOTE to EMBLEM XIX.

(a) *Flora*—The same among the *Latins* as *Chloris* among the *Greeks*, one of the *Nymphs* call'd *Napææ*, or rather one of the *Lemniades*, who, they thought, presided over the Meadows and flow'ry Fields. See Emb. X. Not. (bb). She is sabl'd to be marry'd to *Zephyrus*, because that Wind is most conducive to the Growth of Vegetables and op'ning Flowers.





## E M B L E M    X X .

*The*    P E N I T E N T .

**A** L A S ! I faint ; the Arrow's reach'd my Heart ;  
 My Nerves all tremble with the dreadful Smart.  
 Heal me, O *Nature* !    *Nature* strives in vain,  
 Her Pow'r all vanish'd in the first-fall'n Man.  
 Where then is Hope ?    From *Heav'n*.    Then,  
                   *Heav'n*, O hear

The mournful Accents of my falt'ring Pray'r.  
 Save me, O Thou, whose Mercy knows no Bounds,  
 And heal the Anguish of my raging Wounds :  
 No more distemper'd Passion then shall rove  
 Thro' the wild Desarts of unlawful Love :

Reason,

Reason, confus'd, forsake thy Paths no more;  
 But my whole Being tremble at thy Pow'r.  
 And Thou, Immortal Spirit, whose strong Cries  
 Pierce Heav'n's high-vaulted Roof, whose awful  
 Voice

Makes Earth and Nature shake, assist my Tears!  
 Give my Words Force, and Virtue to my Pray'rs:  
 Take, take my burning Heart, 'tis all thy own,  
 Bear it on peaceful Wings to Heav'n's high Throne;  
 Let its rich Incense fill those Worlds Above,  
 Rising from Flames of pure *Seraphic* Love:  
 So shall my Soul thro' endless Periods be  
 United to thy Mercy, Lord! and Thee;  
 Truths of eternal Glory crown my Joys,  
 And Floods of Bliss arise from thy Almighty Voice.



EMBLEM



## E M B L E M    XXI.

*The* JUST PERFECTION.

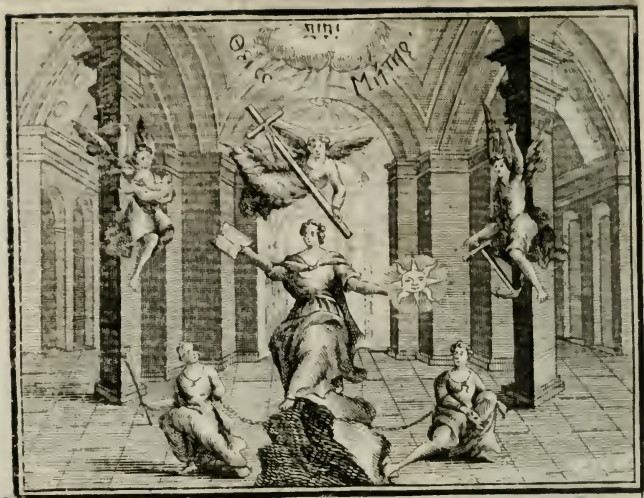
**I**N vain imperfect Man consumes his Years  
     In deep Researches after *Nature's* Laws;  
 Frail *Reason* is unequal to his Cares,  
     While he (*a*) unknowns the one Almighty Cause;  
 The Learned *Idiot* seems profoundly wise,  
     And talks and argues from the Force of Sense;  
 His Talent all in Speculation lyes,  
     Bury'd in Trifles and Impertinence.  
 More true the humble Soul her End acquires,  
     And calmly to her *Just Perfection* moves,  
Whose

Whose pious Hope a sacred Zeal inspires,  
 Who seeks to know her GOD, believes and loves;  
 Who thirsts for *Knowledge* at the awful Source  
 Of *Truth's eternal Spring*, that Chrystal Stream,  
 Untully'd Heav'n's high Will, whence all the Force  
 Of *Heav'n-born Wisdom* to the World first came.  
 O! that weak Man wou'd cease his native Pride  
 Of *Reason*, that fierce Tyrant of the Soul!  
 No more the sacred Truths of Heav'n deride,  
 Nor tempt GOD's Vengeance by a second Fall!  
 Then shou'd we see *Religion's* fragrant Flow'r  
 Spring from *Faith's* fruitful Soil, true Wisdom's  
 Choice;  
*Satan's* artful Wiles should mourn no more,  
 But smiling *Angels* triumph in our Joys.

### NOTE to EMBLEM XXI.

(1) *Unknowns* — That is, obscures by Ignorance, says *Clem. Al.* in  
*fr.* and sensual Ideas, those original innate Notices of a God and  
 Goodness, which are wrote, says *St. Paul*, by the Great Creator on  
 the fleshy Table of the Hearts of Men; without which the Human  
 Soul cannot properly be said to be or exist after the Divine Image, if  
 she has naturally no Notice of him after whose Likeness she is, and  
 from whom she derives her Power to be. What Philosophy thought of  
 these natural Impressions, so necessary to our Perfection and Happiness,  
 I have hinted at in Emb II. Note (b), and therefore hope I may be  
 allow'd this Expression, to describe that Neglect of God and Divine  
 Ideas, for the Sake of Human Learning and sensual Complacencies,  
 which, as it were, obliterates the Traces of natural Piety, and puts  
 Marked upon the Contempt of Revelation.





## E M B L E M XXII.

*The* TEMPLE of TRUTH.

**C**ALM breath'd the Ev'ning Air, in breezy  
 Gales,  
 Laden with Odors from the flow'ry Vales,  
 Collected Sweets in balmy Dewdrops hung,  
 The Groves all eccho'd with the tuneful Songs  
 Of (*a*) *Philomell's* sad Woes; when, full of Thought,  
 The Charms of Solitude *Anyntor* sought.  
 Long his enquiring Soul had wish'd to know  
 From whence *Eternal Truth* began to flow;  
 What sacred Source diffus'd the glorious Ray;  
 How first th'enlightning Beams began to play;

If

If in the (b) Seeds of Nature once contain'd,  
 The lovely Being in the Mass remain'd ;  
 Whence Vice and Virtue, Truth and Falshood rose,  
 Establish'd by the First Almighty Cause ;  
 Or if the hallow'd Entity began  
 With native Virtue in the Soul of Man ;  
 If, stream'd from Heav'n, the Breath Ætherial flow'd,  
 And gave us innate Notice of a GOD.

Thus, musing with himself, *Amintor* stray'd,  
 To find the Covert of a pleasing Shade,  
 There on the Mossy Bank he lay'd him down  
 Beneath a spreading Oak, with Ivy bound,  
 Nature, unbent, resign'd to sweet Repose,  
 The (c) downy God his weary'd Eyelids clos'd ;  
 In pleasing Forms the soft Ideas rise,  
 And sooth him with imaginary Joys ;  
 The active Soul, on waking Thoughts intent,  
 The awful *Temple* of fair *Truth* presents ;  
 The shining Frame transparent Beauty shews,  
 Beauty ! which not from Art, but Nature flows ;  
 For Nature there was All ; no Gilding shone ;  
 No study'd Ornament enrich'd her Throne ;  
 An Adamantine Rock supports her Seat,  
 Cut from its shining Bed, without Adorning neat,  
 On this the bright *Empyrean Form* was seen,  
 Easy her Air, her Countenance serene,  
 Compos'd as Innocence ; no Pride dwelt there,  
 But humble Smiles, a Modesty sincere,  
 And piercing Looks, delightful, tho' severe :  
 One Hand her Symbol in its Glory bore,  
 His Rays all glitt'ring in the burnish'd Ore ;

E

T'other,

T'other, Heav'n's holy Will, the sacred Code  
 Of Truths eternal, and the Laws of GOD :  
*Faith*, *Hope*, and Heav'n-born *Love* around her flew,  
 Above the op'ning Clouds salute the View ;  
 In them th'Immortal, All-creating (d) Name  
 Sparkl'd in Letters of *Æth'rial* Flame,  
 Whence Streams of lucid Day shot round the Dome,  
 So Rays of Light from (e) *Orient* Chambers come ;  
 'The glowing Purple makes all Nature gay,  
 And cheers the joyful Universe with Day ;  
*Ambrosial* Sweets from smoakless Altars flow,  
 Whilst *Fame* and *Fals'hood* mourn in Chains Below :  
 When thus the Goddess spoke -----

----- *Mortal, arise,*  
*Shake off thy Doubts, thy Pray'rs have reach'd the*  
*Skies ;*

*Know, from eternal Depths my Essence flows,*  
*Inherent to the one Almighty Cause,*  
*With the First Act of Entity I rose.*

}

(ee) *Wisdom* and I, e'er Nature was design'd,  
 Existed in the Great Almighty Mind ;  
 Amidst the (f) vast Ideas I abode,  
 On each a Law immutable bestow'd,  
 Gave the first Sanction to the great Decree,  
 By whose known Fiat they began to be ;  
 Gave each dependant Cause its proper Weight,  
 And fix'd the seal'd Necessities of Fate.  
 From me alone the Cause and Reason flow,  
 Why Things eternal are for ever so ;  
 Because Eternal TRUTH the Word has spoke,  
 Which not Omnipotence can e'er revoke ;

That

*That Word's essential TRUTH, whence in pure Streams,  
Like Light and Heat from the Sun's genial Beams,  
Thro' Living Forms, with Life diffus'd, I ran,  
And with her Maker's Image stamp'd the new-form'd  
Man.*

*With Reason first incorporate I lay,  
The Pride of Nature, 'till that fatal Day  
When Nature fell; then back to Heav'n I fled,  
Error her pois'nous Dews o'er Reason shed:  
Benighted long, the ruin'd Race went on  
From Guilt to Guilt, wanting my Light, undone;  
'Till, mov'd to Pity, veil'd in suff'ring Love,  
I left my Mansions of the Blest'd Above,  
In Ev'ngelic Streams to Earth return'd,  
And in the flaming Breasts of Martyrs burn'd.  
In (g) holy Characters enskrin'd I live,  
And sacred Force to pious Lectures give:  
In humble Faith's pure Mansion I reside,  
Banish'd from haughty Reason's impious Pride;  
Reveal my Beauties only to the Wise;  
But pompous Folly and her Arts despise.  
If then Eternal TRUTH you long to see,  
Take up thy Cross, brave Youth, and follow me.*

She spoke ----- and strait he saw the Goddess rise  
On Cherubs fragrant Wings to Azure Skies;  
Angelic Hosts in dazzling Crowds appear,  
And sing her Welcome to the Burning Sphere;  
Harmonious Orbs in sacred Concert roll,  
Salute the welcome Pow'r, and glad his list'ning  
Soul.

Here clos'd the glorious Scene: The Youth awoke,  
 And strait his Way to lonely Desarts took;  
 With pious Tears corrupted Nature mourns,  
 And his whole Breast with Love of TRUTHS  
 Eternal burns.

## NOTES to EMBLEM XXII.

(a) *Philomela* — Daughter of *Pandion*, King of *Athens*, sabl'd by *Ovid* to be turn'd into a Nightingale.

(b) *Seeds of Nature* — These the *Stoics* held to be primarily in God, whom *Seneca* therefore terms *Incorpoream Rationem ingentium operum*: Which Seeds, or *Rationes*, they look'd upon as incorruptible, and therefore believ'd they should remain unconsum'd in the General Conflagration, to produce new Worlds. I look upon them to be the same with *Plato's* Exemplary Forms; *Democritus's* *Panspermia*, which he took from *Mochus*, the *Phœnician*; *Epicurus's* Atoms; *Anaxagoras's* *Omoioneria*; and *Aristotle's* Infinite and Eternal Matter. See *Embl.* XXVII. Note (a).

(c) *Dreamy God* — *Morpheus*, Son of *Somnus*, whose Office was to represent pleasing Images, *morpheus*, to the sleeping Senses, whence arise Dreams.

(d) *Immortal Name* — See Note (a), *Embl.* I.

(e) *Orient Chambers* — The Ancients thought the *Sun* had two Chambers, one on the *East*, or *Orient*, and the other on the *West* of Heav'n; from the former whereof he came in the Morning, and retir'd to the other in the Ev'ning, going back again above the Firmament during the Night, and therefore invisible to us: But the Holy Scriptures make use of this Term to signify the Apartments or Divisions of the Heav'n, call'd by Astrologers Houses; also the Signs of the Zodiac, or *Muzalorb* of *Job*; and sometimes the Spheres, or Orbs of the Planetary System. See *Job* ix. 9. *Psal.* civ. 2. and *Amos* ix. 6. also *Jerom*, *St. Austin*, *Lyra*, *Junius*, *Isidore Clar.* *Ben Israel*, and *Mercerus*, upon those Places.

(ee) *Wisdom and F.* &c. — *Prov.* viii. 22, &c.

(f) *Vast Ideas* — Of future Worlds in the Almighty Mind, the *Archetypos*, or *Mundus Exemplar*, of the *Platonic* System, in which, say they, *omnes continentur formæ et exemplaria rerum faciendarum*; or, to use *St. Austin's* Expression in *Retr.* the eternal and immutable Reason of God, by which he made the Worlds: Tho' *Clement*, I think, is more plain, where he describes these *Ideas* to be *Intelligentia Dei*, seu quod a mente divina intelligitur; this, says he, by the *Barbarians* is term'd *Logos Theou*, id est, *Verbum*, sive *Ratio*, *Dei*. See before *Embl.* III. Not. (e).





## E M B L E M XXIII.

*The* P R E C I P I C E.

**H**OW deep the Precipice! How vast the Fall!  
 Beware, O Christian! and defend thy Soul.  
 See how the angry *Dæmon* drives thee on,  
 Shews the curst Fruit by which thou wer't undone;  
 While Rebel Nature in Love's artful Form  
 Guides thee to Ruin with its fair false Charm.  
 From *Eden's* fatal Bow'rs we trace the Scene,  
 Where Beauty tempted Virtue first to Sin,  
 Where Reason fell a Sacrifice to Pride;  
 Our (*a*) Glory vanish'd, and our (*b*) Nature dy'd:

Whence we no more can native Virtue boast,  
 Since Uprightness with Innocence was lost.  
 Hence our first Years we spend in sportive Joys,  
 And ev'ry Transport ev'ry Sense employs;  
 Imperfect Nature Reason scarce obeys,  
 But ev'ry Object ev'ry Wish betrays;  
 Inflames destructive Passion, 'wakes Desire,  
 And sets the heated (c) Microcosme on Fire.  
 Our first-form'd Excellence is now no more,  
 We owe our Safety to Almighty Pow'r;  
 (d) Seraphic Beings needful Aid bestow,  
 Drive back Despair, and ward the dreadful Blow.

### NOTES on EMBLEM XXIII.

(a) (b) See before Embl. VIII. Not. (b).

(c) *Microcosme*—Little World; Man so call'd, from his containing in himself an Epitome of universal Nature: In his Body, or Vegetative Substance, the Elementary Particles and Qualities; in his Animal System, the Animation of Cœlestial Influence; in his Wisdom and Intellect, the Nature of Angels; and in his Rational and Immortal Soul, the Likeness of the Divinity.

(d) *Seraphic Beings*—See Embl. IV. Not. (g).





## EMBLEM XXIV.

*The* PRECAUTION.

**S**EE, my Soul! the Snare is spread;  
 Nature mourns, by Sense betray'd:  
 Lovely Forms to Joys invite,  
 Soft Ideas, gay Delight.  
 See beneath yon faithless Shade  
 The artful Foe supinely lay'd:  
 The fatal Flow'ry Scene beware,  
 Tears lurk beneath, and black Despair:  
 Follow thy faithful Guardian's Voice,  
 He calls thee to sublimer Joys,

Sacred Bliss of Souls Above,  
 Scenes of Glory, Peace and Love;  
 Points out the bright *Seraphic* Way,  
 Leading to those Realms of Day,  
 Where verdant Palms, and radiant Crowns,  
 And every Happiness abounds.  
 Here are Sorrows, Sighs and Tears;  
 There are Triumphs void of Cares;  
 Blissful Crowds, eternal Choirs,  
 Sacred Sounds the Soul inspire.  
 Here the fleeting Pang no more  
 Charms the Heart, when Sense is o'er:  
 There the purer Act refin'd  
 Dwells immortal on the Mind;  
 No more we weep, no more shall Nature mourn,  
 But endless Scenes of Bliss in endless Tracks return.







## E M B L E M XXV.

## A P O S T A T E R E A S O N.

**W**HEN, captive to Desire, the Human Soul  
 Laments her Ruin in her Nature's Fall,  
 Reason to conquer strives a while, in vain,  
 And faintly pants for Innocence again ;  
 Blinded by Passion, impotently moves,  
 And, aw'd by Nature, Nature's Choice approves ;  
 Chain'd down to sensual Objects, Sense adores,  
 Nor thinks of Future Worlds of Glory more.  
 Th'Apostate (*a*) Privilege, from whence our Race  
 Drew its first native Claim to Happiness,

Was



Was first distinguish'd by the Name of MAN,  
 In that Great Day our Essence first began ;  
 Rebel to what our Maker then design'd,  
 No more the faithful Guardian of the Mind ;  
 Lords it o'er Virtue, (*b*) abject Faith defies,  
 And falls to Pride a welcome Sacrifice :  
 To Folly's glitt'ring Tow'rs goes gayly on ;  
 Is great, admir'd, and pompously undone ;  
 Unconscious that Beneath dwells deep Remorse,  
 The latent Poison, and the fatal Curse,  
 The bitter Paradise of haughty Fools,  
 Pregnant with Groans of late repenting Souls.  
 In vain she sees the tempting Spirit smile  
 O'er her lost State, before the glittering Pile ;  
 The wretched Being courts the gilded Bait,  
 And, wrapt in guilty Joys, goes careless to her Fate.

### NOTES to EMBLEM XXV.

(*a*) *Apostate Privilege*—Reason, the great peculiar Privilege of our Nature, whereby to search after and know our Almighty Creator, that we may adore and love him ; here term'd *Apostate*, for ceasing to contemplate the Divine Being, its proper Object, and suff'ring itself to be directed by sensual Passions to sensual Objects. This *Hermes* makes the essential Idea of Man's first Disobedience, in *Pæm*.

(*b*) *Abject Faith*—Not with regard to its own Nature, which is most excellent and divine, but with regard to the Contempt it now meets with from too many in the World, who are so bold as to assert the Competence of Natural Reason to account for Divine Mysteries, and carry us to Perfection without the Help of Revelation.



## E M B L E M XXVI.

PLUTUS; *or, The Devout Hypocrite.*

CHREMES, of humble, honest Race,  
 Whose Poverty was no Disgrace,  
 Pray'd to the Gods, and wept and pray'd,  
 At ev'ry Shrine Devotion pay'd:  
 No (*a*) *Hecatombs* indeed he drove,  
 Crown'd Victims to (*b*) *Olympic Jove*;  
 No Incense, nor *Arabian Balms*,  
 Cou'd offer to the Gods in Alms;  
 His Poverty deny'd such Fare,  
 But All was humble and sincere.

He

He pray'd, as conscious Reason knew  
 Dependant Beings ought to do ;  
 Knowledge and Faith to Nature shew'd  
 The Off'ring due to Nature's God ;  
 A Soul obedient, Heart sincere,  
 A Conscience as the Sun-Beams clear,  
 Mercy, and Truth, and humble Pray'r :  
 But still he clos'd his Suit to be  
 Deliver'd from his Poverty.

The Gods, still deaf to this Petition,  
 Refus'd to mend his old Condition,  
 But gave him Friends, and Peace of Mind,  
 A Heart in all Things else resign'd,  
 Virtue to guard his Soul they sent ;  
 But *Chremes* still was not content ;  
 A little Grange to call his own,  
 A small Estate remote from Town,  
 A plenteous Board to treat his Friend,  
 And other *Items*, without End,  
*Chremes* implor'd the Gods to send :  
 Authors, I own, are not yet fix'd  
 Whether he ask'd a Coach and Six,  
 A splendid Train, and all the rest  
 Essential to a Man of Taste ;  
 But something of that Stamp, I find,  
 The (c) Comic Poet seems inclin'd  
 To think he hinted at, at least,  
 Whento the (d) *Delphic* Pow'r he utter'd this Request :

*Hail! Sacred Object of our Vows,  
 Whose Hand all Nature's Wealth bestows,*

Say,

Say, if my former Zeal displease,  
 Shall Pray'r be dumb, and Virtue cease?  
 Shall Vice and Folly share my Breast?  
 Religion be my standing Jest?  
 Shall I, in short, by turning vicious,  
 Be rich and great, and live delicious?  
 Say; for my Soul desires to know  
 Whence all Dame Fortune's Favours flow?

The God in Anger thus reply'd,  
 Be gone; thou impious Fool, he cry'd,  
 Have I not All on thee bestow'd,  
 Conducive to thy real Good?  
 With Heav'n's rich Stores enrich'd thy Mind,  
 And only kept these Gifts behind,  
 Lest, by their fatal Charms betray'd,  
 Thy Peace their Victim should be made?  
 But since no other Boon can please,  
 No Blessing fill thy Soul, but these,  
 No longer at my Altars wait,  
 But, wretched Man! pursue thy Fate:  
 Without my Temple Gates you'll see  
 A Form as blind and false as thee,  
 Follow'd by Crowds of ev'ry Sort,  
 From Country, City, Camp, and Court,  
 Watching his Smiles; be sure you seize him,  
 And do what e'er you can to please him:  
 Pretend (but only so) to be  
 To Heav'n a constant Votary;  
 Hate Virtue, and oppress the Poor,  
 And drive the Orphan from your Door;

Turn

*Turn Justice into Ridicule ;  
 In Faith let Reason be your Rule,  
 Nature your Guide in Points Religious ;  
 Flatter and fawn, and be litigious :  
 You need not fear, but in the End  
 (e) Plutus will be your faithful Friend.*

*Cbremes* obey'd the angry Pow'r,  
 And found old *Plutus* at the Door ;  
 Told him the Message from the God,  
 And took him to his own Abode :  
 In a few Years his humble Hutt  
 In Marble Geers began to strut ;  
 Porches and Columns grac'd the Street,  
 Within resplendent Halls you meet ;  
 Here Architrave, and Freeze, and Cornish,  
 There rich Stuckoes new Wonder furnish ;  
 Here *Kneller* shines, and there *Van Dyke* :  
 (Did ever Mortal see the like ?)  
 He that of late was poor as *Job*,  
 Now flaunts it in embroider'd Robe ;  
 As if, forbid it, Heav'n, to Men !  
 The SOUTH-SEA YEAR was come ag'en.

But yet all this would not content him,  
 These Gifts were Things at random sent him ;  
 His Merits still were unrewarded,  
 Which the blind *Demon* ne'er regarded :  
 He therefore in a Passion tries  
 By Chymic Art to cure his Eyes ;  
*T--ler*, and *Gr--t*, and *R--d* he calls,  
 To tamper with his optic Balls ;



The fam'd (f) *Ægyptian* Balm he got,  
 But still he cou'dn't see one Jot ;  
 'Till *Cbremes* once being gone from home,  
*Virtue incog.* vouchsaf'd to come,  
 Invok'd the All-creating Name,  
 And touch'd 'em with *Empyrean* Flame.

*Plutus* no sooner felt the Charm,  
 But his past Errors he reform'd ;  
 Blindly no more his Gifts bestow'd,  
 But giv'd 'em for the Just and Good ;  
*Cbremes'* detested Roof forsook,  
 And thus the late-repenting Wretch bespoke :

*Farewell, thou, whose impatient Breast*  
*Unhappy, while of Heav'n possess'd,*  
*Barter'd eternal Joys for me,*  
*The End of all thy Glories see ;*  
*While blind, I strew'd my Gifts around,*  
*Thou wer't among my Minions found ;*  
*The Good neglected, mourn'd to see*  
*My Bounties rest on such as thee ;*  
*Henceforth to Virtue only kind,*  
*I'll place my Treasures in the Mind ;*  
*The Just and Good shall Suitors be*  
*Alike to Virtue, Heav'n, and me ;*  
*Knaves, Fools and Hypocrites I'll hence despise,*  
*And only place my Favours on the Wise.*

*Qui capit, ille facit.*

## NOTES to EMBLEM XXVI.

(a) *Hecatomb* — That is, 100 Oxen, or Bulls, which the *Heathen* us'd to sacrifice on great and remarkable Occasions to *Jupiter*, and sometimes to *Apollo*, whence the *Hecatombæa*, and the Month *Hecatombæon*,

*Hecatombæon*, wherein such Rites were particularly celebrated, took their Names; *Juno* also had a *Hecatomb* of white Bulls offer'd to her in the great Feast call'd *Heraia*, or *Junonia*, at *Argos*, instituted by *Lyneus*, Son of *Oris* and *Hypermetra*, the Daughter of *Danaus*, whom they succeeded in the Crown of *Argos*, who having consecrated his Shield, with which he fought for that Crown, in the Temple of *Juno* there, *Lyneus* took it down, and gave it his Son *Abas*, instituting Games in her Honour for the Youth of *Greece*, giving the Victor a Shield and Myrtle Crown. It was at one of these Feasts *Herodotus* lays the Scene of the famous Story of *Cleobis* and *Biton*, which is the Subject of an Emblem in this Volume, under the Name of FATAL PIETY. *Homer* makes *Nestor* offer 99 Oxen to *Neptune*, couching a Mystery in the uneven Number, to which Posterity might add one, to make the *Hecatomb*.

(b) *Olympic Jove*—A Title of the *Cælestial Jupiter*, distinguishing him from others of that Name, by way of Eminence, as intending the *Supreme Being*, who was *Olos Lampros*, says *Plut.* on *Homer*, all shining with Light, and whose Seat was in the *Heav'ns*, as *Phidias* seem'd to infer, when he made his Ivory Statue in the Temple of *Elis* so large, that, tho' sitting, the Head reach'd the Top of the Dome, for which being blam'd, as disproportionate, he said he made it after the Pattern of *Homer*, who describing this *Olympian* or *Saturnian Jupiter*, represents him as the Eternal King, from whose Head flow'd *Ambrosial* Locks, and who with his Nod shook the high *Olympus*. This Temple, says *Strabo*, was once famous for its Oracle, but afterwards more so for the *Olympic Games* held every 5th Year in a Plain hard by it, upon the Establishment of *Iphitus*, *A. M.* 3174.

(c) *Comic Poet*—*Aristophanes*, from whose Comedy call'd *PLUTUS*, the Plan of this Tale is taken.

(d) *Delphic God*—At *Delphos* was an Oracular Hole, say *Plutarch* and *Lucan*, in the Earth, from whence issued a fragrant Vapour, which, by the Assistance of the *Genius* of the Place, as some imagin'd, fill'd those who receiv'd it with a Divine Fury and Prophetic Transport; *Ovid* calls it the *Castalian* Cave: The first who felt its Effects is by some held be one *Coratas*, a Shepherd, by Accident; but *Plutarch* seems rather to ascribe it to a peculiar Appointment of an Over-ruling Providence: *Themis* seems to have been the original Priestess, or, at least, Patroness, of this Oracle, tho' the *Dæmoniac* in *Plut.* says, she held it only during the nine Years Purgation of *Apollo*, or *Phæbus*, after he had slain *Python*, the *Genius*, or *Dæmon*, of the Place. The Name *Python* may be deriv'd from *Punthanomai*, *Inquiro*; unlets you like the Story *Hesiod* tells us better, That the Stone which *Saturn* devour'd, instead of *Jupiter*, was call'd *Pytho*, and, after being disgorg'd by him, was plac'd by *Jupiter* under the Brow of *Parnassus*, and gave the original Name, *Python*, to the City *Delphos*: But the first Oracular Virtue is by *Orpheus* ascrib'd to *Themis*; and *Ovid* makes it coeval with the Renewal of Mankind, the Name *Themis*, or *Fas*, implying no more than that Leave was given, or it was then become lawful, to Men to enquire and know the Will of the Gods. *Her.* says, the Chorus in *Iphigenia* of *Euripides*, *Apollo* drove from the Oracle; and the Scholiast upon *Pindar*, as also *Polybius* in *Strabo*, say,

say, that *Python* reigning or presiding there, *Dionysius*, that is, *Bacchus*, gave Answers first; but *Python* being slain, *Apollo* seiz'd the *Tripod*, and instituted the *Pythian Games*, in Memory of his Victory, the first that gave Answers in his Name being *Phemonoe* to *Acrisius*, 27 Years before *Orpheus* and *Musaeus*, and *Linus*, the Tutor of *Hercules*, says *Clement*, which *Apollo* and *Dionysius* above-mention'd were both one, to whom, under the double Name of *Phæbus* and *Bromius*, *Parnassus* is dedicated, says *Lucan*, that is to say, *Osiris*, which signifies the *Sun*, or *Phæbus*, who was also call'd *Bacchus*, that is, Great, by the *Arabians*, says Sir *Isaac Newton*, and by the *Greeks*, *Dionysius*: He in his great nine Years Expedition, which ended in *Greece*, among other Places, seiz'd *Delphos*, and appropriated the Oracle and Mountain where it stood to himself, constituting *Phemonoe* Priestess, or *Pythia*, there. As for *Pindar's* Story of the two *Eagles* meeting at *Delphos*, when let fly by *Jupiter*, one from the *East*, and the other from the *West*, as in the Middle of the Earth, which occasion'd *Jupiter* to fix an Oracle there, it is ridicul'd by *Strabo*, and all the wiser *Heathen*.

(e) *Plutus*—Fabl'd to be the God of Riches, and Brother of *Botes*; he was Son, says *Hesiod*, of *Ceres*, by *Jasion*, Son of *Jupiter* and *Eletra*; hinted at also by *Theocritus*, in his third *Idyllium*; but *Servius* makes *Corythus*, King of *Corythe*, to be his Father, on Account of his acquiring immense Riches by his Parsimony and Oeconomy: Some paint him young, beautiful, and swift in Flight; but others, lame, blind, and infirm, as represented in this Tale. *Hesiod* terms the Guardian Demons, *Ploutodotæ*, that is, Bestowers of Riches upon Mankind.

(f) *Ægyptian Balm*—See the Story of *Amenophis*, King of *Egypt*, how cur'd of his Blindness, in *Herodotus*.





## EMBLEM XXVII.

### *The* GUARDIAN'S VOICE.

**C**OME, trembling Soul, the watchful Guardian cries,  
 And gently leads her to the Sacred Groves  
 Of Heav'n-born Truth ; come, taste these solid Joys,  
 Pleasures which Wisdom uncontroll'd approves ;  
 No longer chain'd to the fallacious Charm  
 Of inborn Pride, forget thy nobler Views ;  
 Let Heav'n thy Heart with holy Transports warm,  
 That Soul is lost which flatt'ring Sense pursues :  
 True Piety dwells here ; see where he stands,  
 Calm and serene as was the first fair Morn,  
When

When Nature, finish'd by th'Almighty's Hands,  
 From (a) Seeds of wise Omnipotence was born.  
 See, he points upwards to the Thorny Crown,  
 The Reed, the Glory, and the dazzling Ray ;  
 Follow his Paths, and they are all thy own,  
 For Heav'n still hears when pious Mortals pray ;  
 Bid Earth adieu, for what can Earth suffice  
 To fill the burning Soul's immense Desire ?  
 The Soul created for Immortal Joys,  
 Eternal Objects only can inspire :  
 Imperfect is the Bliss which only charms  
 • (b) Organic Nature with the Sweets of Sense ;  
 'Tis Heav'n alone can fill Ætherial Forms,  
 While all our real Transports flow from thence.

## NOTES on EMBLEM XXVII.

(a) *Seeds*, &c. — It has been shewn in Emb. VII. Not. (b), what is meant by Seeds, or first Principles of Nature, being primarily in God, nor, as the *Stoics* held, Parts of his Substance, but as the Effects of his Omnipotence, and Issues of his Wisdom, therefore here term'd *Seeds of wise Omnipotence*, which, says that admirable Reas'ner in the School of Nature, *Hermer*, he sows like a wise Husbandman, those of Immortality in the Heav'ns, and of Mutability, with Life and Motion, upon Earth ; so being the Cause of all visible and material Forms, tho' himself but one pure, invisible and immaterial Form ; for in God there is but one Idea, &c. as in Emb. III. Not. (g).

(b) *Organic Nature* — So term'd by *Aristotle* in his Book *de Anima* ; that is, endu'd with material Organs for receiving Ideas from sensual and external Objects, and conveying them to the Soul and Rational Power, which he terms the Perfection of the Organic Body, and that the Organ or Instrument of the Soul.





## EMBLEM XXVIII.

## CONSCIENCE.

CONSCIENCE! how awful is thy Name  
to Man!

How Nature trembles when she hears thy Voice!  
Tell me, O tell me, when you first began,  
And what strange Terror in thy Anger lyes.  
Do'st thou not shine in yonder's open Heart,  
The Lamp of Reason, by whose sacred Ray  
From Heav'n's (a) Eternal Law we learn the Art  
To own Almighty Wisdom, and obey?  
San of our (b) Little World! by thy pure Beams  
Virtue's fair Fruit is rip'n'd by Degrees;

Warm'd

Warm'd by th'*Empyrean* (c) Spirit's genial Flames,  
 Nature in thee her first Perfection sees.  
 O thou, who with our Form coeval rose,  
 The sacred Sanction of our first Free State :  
 In thee himself the Great Creator shews,  
 And opens all the Wonders of our Fate.  
 If then we find thy Beauties clouded o'er  
 With rustling Storms, from Guilt those Storms arise,  
 Which bath'd in Tears, thy Anger wounds no more,  
 Peace breaks around us, and the Tempest dies :  
 But wanting thee, we languish in Despair,  
 In vain the Pride of trifling Nature boast  
 (d) Cameleon like, we feed on tainted Air,  
 Flatter'd by Self-Opinion, 'till we're lost ;  
 In vain Heav'n's awful Voice wou'd rouse the Soul,  
 And 'waken Reason to behold her State ;  
 Tho' Thunders shook the World from Pole to Pole,  
 She cannot tremble, tho' she sees her Fate.

## NOTES on EMBLEM XXVIII.

(a) *Eternal Law*—So *Aquinas* teaches, that the Law of Nature (by which are to be understood the Notices of Conscience concerning our Obligations to Obedience, from the Dictates of Nature, as Creatures to our Creator) is only the Participation of the Eternal Law in the Rational Creature; dispens'd to Mankind, say the *Stoics*, under the Name of Reason, implanted by Nature in ev'ry Man, to guide him in conforming his Life to the Will of him who governs All.

(b) *Sun of our little World*—As Man, says *Euryphamus*, is of the Great or Universal World. See also Emb. XXIII. Nor. (c).

(c) *Empyrean Spirit*—So term'd by *Hermes* in *Pœm. Spiritus Divinitatis, Ignis, ipse Deus*. &c. *Empyrean* signify'g *Fiery*, and generally apply'd to the highest Heav'n, or *Mundus Applanitionis*, the *Abode* of the *Rabbinic* System, where they place the Divine *Sceptereth*, or *Perfectas Luces*, issuing eternally from the Infinite Almighty Presence.

(d) *Cameleon*—A Creature like a Lizard, who being of a very pale Brown, and extremely slick, reflects the Colour of any Thing it stands on, as its own. Fancy'd by some to live upon Air, because it is always putting out its Tongue to catch Flies, which are its principal Food.



## EMBLEM XXIX.

## P R O V I D E N C E.

WHAT dazzling Light is yon? Methinks the  
Sun

Breaks glorious from the *Eastern Hills* this Morn;  
Or is it more? Is that Great Day begun

When Nature shall to endless Life be born?  
Is it the dawning Lustre of those Beams,

Which, when MESSIAH, like the Morning-Star,  
Shall gild *Seraphic* Worlds with radiant Streams  
Of rich redeeming Fires, shall fill the Air?

'Tis Heav'n's Eternal Eye: Behold, its Ray

Chears all created Forms; the immense Space

Bounding

Bounding material Worlds, imbibes the Day,  
 And all the Pow'rs of Heav'n their First Great  
 Cause confess:  
 Time's rolling Periods all unfolded lye;  
 To him Eternal Worlds return again;  
 Before him Ages after Ages fly,  
 And one ETERNAL Now surrounds the Scene.  
 Such is thy Præscience, such, O Thou Immense  
 Almighty Being! We, in Terms confin'd,  
 Proclaim the Glories of thy Providence,  
 Stupendous Act of the Eternal Mind!  
 Thence Empires cease to be; thence States arise;  
 By that the Vintage thrives, the Harvests bloom;  
 The Victors triumph, and the Captive dies,  
 And wealthy Stores are brought by Conquest home.  
 When Youth and Nature charm to wanton Joys,  
 And tempting Spirits fan the glowing Fire,  
 Thy Providence some Angel still employs  
 To check the raging Tempest of Desire;  
 Thence Nature is at rest; each latent Cause  
 Of Wonder rises from the great Decree;  
 Harmonious Order unmolested flows  
 Thro' universal Worlds, O Thou First Source,  
 from Thee.





## E M B L E M XXX.

*The* PHÆNOMENON.

ONE Ev'ning from the Town withdrawn,  
 While walking in the verdant Lawn,  
 I fell by Chance among a Crowd  
 Of Dons dogmatically loud ;  
 Hard Words and Scraps of *Greek* flew round,  
 As might ev'n (*a*) *Lully's* Self confound ;  
 Some urg'd it was a Blazing Star,  
 Predicting dire impending War ;  
 Some said a Meteor, some a Form  
 Compell'd by (*b*) *Necromantic* Charm,



In Air embody'd, to portend  
 The Time will come the World must end :  
 'Till a bold (c) *Stagirite* declar'd,  
 No *Dæmon* cou'd inhabit there.  
 A while I list'n'd to their Chat  
 About this wond'rous Work of Fate ;  
 But not conceiving what it was  
 Of their Debate might be the Cause,  
 I ask'd the Gravest of the Train  
 Their mystic Meeting to explain :  
 Sir, quoth the Don, and fix'd his Eyes,  
 With Looks of Terror, on the Skies,  
 Most astrologically wise,  
 Such strange (d) *Phænomena of late*  
*The Close of these last Ages wait,*  
*As if the (e) great revolving Year*  
*Wound up the Periods of the Sphere :*  
*See, Sir, what dreadful Form flies yonder,*  
*The very (f) Quintessence of Wonder,*  
*In the first Region of the Air,*  
*Just (g) culminated by the (h) Bear.*  
 I look'd with all the Eyes I had,  
 And thought the (i) *Rosicrucian* mad ;  
 'Till an huge Telescope was brought,  
 Fam'd for the Wonders it had wrought,  
 Its new Discoveries of Stars,  
 Of (k) Solar Realms and Lunar Wars ;  
 This, elevated, by Design,  
 Just to the Town's Meridian Line,  
 Shew'd me a Monster strange and odd,  
 As some (l) *Ægyptian* Demi-God ;

A Human

A Human Tongue in Front appear'd,  
 A Wasp and Serpent clos'd the Rear;  
 Two Wings of Bats, which shun the Day,  
 Bore up the Whole, in search of Prey:  
 Quickly I knew the Form to be  
 Of no Cœlestial Progeny,  
 For oft' as I had tramp'd the Town,  
 I'd seen it stalk its fatal Round;  
 Sometimes in Gold and Scarlet gay  
 'Twou'd haunt Assemblies, Park and Play;  
 Sometimes associate with the Fair,  
 And lurk beneath a Solitair;  
 Sometimes all brilliant shine at C---rt,  
 'Midst glittering Crowds *incog.* resort;  
 In the soft Whisper swiftly pass,  
 And smile in ev'ry lovely Face;  
 Sometimes affect a serious Strain,  
 Be sometimes noisy, loud and vain;  
 Sometimes affect a smart Tupeè,  
 Be easy, awkward, stiff, and free;  
 Disguis'd in ev'ry modern Form,  
 Assumes a fatal Pow'r to charm;  
 Not Beauty, Learning, Wit, nor Love,  
 With half its Eloquence can move.  
 Scarce had I thus harangu'd the Tribe,  
 And the portentous Prodigy describ'd,  
 When *Cosmo*, wiser than the rest,  
 Laugh'd, and cry'd out, 'twas all a Jest;  
 We've all this Matter falsely handl'd,  
 The Phantom we behold is SCANDAL;  
 'Tis strange we blindly shou'dn't know her,  
 Whom ev'ry Day ourselves adore.

RE-

## R E F L E C T I O N.

*Scandal's* a universal Crime,  
 Haunts ev'ry Age and ev'ry Clime;  
 To ev'ry Nation's Lot will fall,  
 Alike vernacular to All:  
 Whence Man first learn'd this fatal Art,  
 The Idol now of ev'ry Heart,  
 Is hard as *(m)* *Algebra* to tell,  
 But most agree it came from *Hell*,  
 Since, from his Excellence at Railing,  
 (However now that Sin's prevailing)  
 Old *(n)* *Satan* first deriv'd his Name,  
 Brand both of Punishment and Shame;  
 He with the fatal Apple gave  
 The Epidemic Hint to *Eve*;  
 She added Charms and Wit to please,  
 With all the softer Niceties;  
*Adam* gavè Weight and Eloquence,  
 But none I ever heard gave Sense:  
 From this Original it flew,  
 Like Pride and Love, the World quite thro'.  
 Man's Native Innocence betray'd,  
 First *(o)* censur'd Heav'n, then disobey'd,  
 And universal Havock made.

## NOTES to E M B L E M XXX.

(a) *Lully* — The Inventor of an obscure, mysterious Art, wherein he has confounded Divinity, Philosophy, and Cabalistic Numbers in such a *Chaos* of Ideas, as himself only is able to understand and expound; this he pretends he had by Revelation in a Vision during his Retirement in a Desert, but he is look'd upon as a meer *Enthusiast*.

(b) *Necromantic*

(b) *Necromantic Charm*—Necromancy was that Species of Magic which divin'd by re-calling Life into dead Bodies, as *Eriabo*, the *Æmonian* Witch, consulted by *Sextus* in *Lucan*, is sabl'd to do. Such Force is ascrib'd both by *Greek* and *Latin* Poets to the Charms of *Hecate*; and such was the Spell of the Witch at *Endor*, who rais'd the Spirit of *Samuel*, or some Being assuming his Form, to *Saul*. *Casaubon*, in his *Dee's* Actions with Spirits, mentions the Imputation of such a Fact to *Kelly*, *Dee's* Copartner in his dark Studies, and another reciv'd by *Bislaop Andrews*. But now the Term *Necromancy* is indiscriminately apply'd to all Kinds of Magic and Commerce with the evil Part of the invifible World.

(c) *Stagirite*—Means here a Follower of *Aristotle*, who was born at *Stagira*, and tho' he don't absolutely deny the Existence of Divine Substances, as he terms 'em, yet, in Opposition to his Master *Plato*, he is as silent about them as possible, saying, *We know but little of 'em, because but little of 'em is obvious to Sense*; which some of his Followers have since improv'd to an absolute Denial of 'em.

(d) *Phænomena*—That is, Appearances, a Term generally apply'd to strange and præternatural Figures in and Dispositions of the Air and Heav'nly Bodies, Meteors, Comets, Flying Dragons, Human Forms, and the like.

(e) *Great revolving Year*—So call'd from its containing in itself all the Revolutions of the Heavenly Bodies, which within the Compass of its Period are suppos'd to return to the same common universal *Both* from whence they first set out in the Morning of Nature, so bringing the whole Creation, like a well-adapted Concert, to a beautiful Close. This the Ancients term'd the Revolution of the 8th or Starry Sphere; but *Copernicus Prutenus*, suiting it to the *Philolaian Hypothesis*, which he reviv'd, calls it the Præcession of the Equinoxes, ascribing the Motion, not to that Sphere, but to the Colures under it, whose Sections, with the *Zodiac*, form the Equinoctial and Solstitial Points, to which he allows one Degree in about 72 Years, which takes in pretty near 25,800 Years for the whole Revolution; tho' *Ptolemy* gives it 36,000, and *Alphonso* 49,000; but *Alphonso* evidently mistakes the Difference between the true Tropical Year and common Year of Computation for the Equinoctial Præcession, and has stated his Period accordingly: The Ancients from *Plato* allow'd but 1000 Years for this Revolution, but I much question whether they meant the same Thing with us, for what we intend by it is wholly attach'd to the present Order of Nature; but by their making it successive to the last or Iron Age, and describing it as a State, to use *Hesiod's* Words in his fourth or happy Age. *Androon hæroon hæmitheon*, of heroic virtuous Men, who should partake of the Divinity, in that Sense term'd *Theion Genos*, a Divine Generation, I can't but think they rather intended by it something to come after the Dissolution of Nature, when they should possess that Immortality with the Gods, which, *Pofidippus* says, is the greatest Gift they can bestow on Men, and *Naumachius* represents as all splendid, glorious, and full of a Divine Light; and is the same which *Hermes*, *Pythagoras*, *Socrates*, *Plato*, and all the wiser *Heathens* believ'd was to succeed this transitory State

State of Things; which *Sibyl* sung, and *Virgil* from those Oracles beautifully describes under the Character of the *Saturnian* Reign, or Return of the Golden Age, Revelation of the Divinity, Abolition of Sin, and Fullness of Beatitude, the last Times, as he expressly terms it. Whether the first Authors of the *Millenarian* System borrow'd any Ideas from these Dictates of the Light of Nature, I will not say; but it is certain there is Reason enough to believe that some such State was darkly intended by this Period, which *Sibyl* applies to the *Messiah's* Reign, and *Virgil* misapplies, from her, to the Son of *Pollio*.

(f) *Quintessence* — Was a Term invented by *Aristotle*, to describe the Substance or Matter whereof the Heavens were compos'd, more fine and pure than any of the four Elements, and therefore call'd a *Quint*, or fifth Essence or Substance; whence it has since been apply'd to signify any Thing out of the common Road of Purity and Perfection, in a sarcastic Way.

(g) *Culminated* — An Astrological Term, denoting the vertical Position of one Heav'nly Body just over another, or in the Zenith of a Hemisphere.

(h) *Bear* — A Constellation near the *North Pole*, otherwise term'd *Charles's-Wain*, into which *Ovid* fables *Calisto*, Daughter of *Lycaon*, to be turn'd, and her Son *Arcas* into *Bootes*, or *Arctophilax*; tho' others apply that to the younger Son of *Ceres* by *Jasius*. There is also another *Bear*, call'd the *Less*, or *Cynosura*, whose last Star is very nigh the Pole, *Postellus* says but two Degrees from it, others four; this is call'd the *Mariners* or *Phœnician* Star, that People using it for their Director in Sailing before the *Magnet* was known.

(i) *Rosicrucian* — From *Rosicross*, Count de *Gabalix*, the Founder of a dark, mysterious *Cabala*, concerning the Ministration of certain *Genii* about Mankind, whom he terms *Sylphs*, *Salamanders*, *Nymphs*, and *Gnomes*, the Initiated into which Mysteries he calls *Adepts*, or Persons who had acquir'd a Perfection of Knowledge and Wisdom; not that he was alone in these Notions, for the same are to be found among the Dreams of *Artemius*, *Trithemius*, *Agrippa*, *Agricola*, *Paracellus*, *Suavius*, and many more, under the splendid Titles of *Cabala magna*, *Philosophia magna*, *Philosophia occulta magia*, &c.

(k) *Solar Realms* — See Bishop *Wilkin's History of the World in the Sun and Moon*; the former whereof contains many Things of the same Stamp with the elaborate Lucubrations of the late famous Mr. *Gulliver*.

(l) *Egyptian Demigod* — *Demigods* were properly those who, having been Great Men, were *Apotheis'd* at their Deaths, as *Tully* mentions of *Hercules*; such all were the *Anteis*, or *Cynocephalus*, the *Osiris*, *Apis*, *Mnevis*, and *Ammon*, of the Egyptian Mythology, whom they represented as Monsters with Heads, one of a Dog, the second of a Hawk, the third of an Ox, the fourth of a Calf, and the last of a Ram, call'd by *Lucan*, *Semideos Canes*; tho' the ancient Name for 'em was *Semones*, quasi *Semibomines*, a Term receiv'd from the *Ætrurian* Theology; the *Greeks* intended the same by their *Heracles* and *Homereus*, that is, Deity'd Men, or virtuous Souls conversant on Earth, as both *Hesiod* and *Plato* thought.

(m) *Alge'ra*



(m) *Algebra* — A Species of Arithmetic for the Equation of Numbers, and finding out unknown Terms by the Use of intermediate Letters; call'd *Algebra*, or *Alchebra*, that is, sublime and copious, for its great Use and Excellence in all Mathematical Learning.

(n) *Satan* — Signifies Adversary, or Accuser.

(o) *First censur'd Heav'n* — The Evil Spirit accus'd the Almighty to his new-form'd Creature of deceiving him, in saying he should die the Day he eat of the forbidden Fruit, assuring him he should not, and by that Means drew him to a positive Disobedience to his Great Creator, and Assent rather to the Delusions of his Enemy than the Precept and Admonition of the most True God.





## E M B L E M XXXI.

*The* P A T R I A R C H.

**W**HEN, warn'd by Heav'n, the faithful  
 Patriarch fled,  
 To court a Foreign Beauty to his Bed,  
 Thro' Paths unknown and dreary Wafts he stray'd,  
 Resign'd and brave, to seek the promis'd Maid:  
 The purling Chrystal's limpid Stream, at Noon,  
 Cool'd his warm Lip; each Night some shady Gloom  
 Of twining Woodbinds, Emblem of true Love,  
 The Pride and Glory of the fragrant Grove,  
 Or some sweet flow'ry Bank high curtain'd o'er  
 With Heav'n's deep Azure, summon'd him to Rest;  
Contented

Contented and serene, he ask'd no more,  
 Rich without State, and without Grandeur blest'd.  
 While thus the wand'ring Charge of Heav'n obey'd,  
 Undoubtful, of the End what Heav'n decreed,  
 As peaceful Slumbers sooth'd his daily Pains  
 Beneath a spreading Oak in *Bethel's* Plains,  
 The *Æther* glows, Angelic Worlds appear,  
 And all the Glories of the dazzling Sphere;  
 A glitt'ring Scroll of Light unlaps its Fire,  
 Down verging to the Earth, on which the Choir  
 Of flaming *Seraphs* trod; as if the Way  
 'Twixt Heav'n and Nature in that Sun-beam lay;  
 Above th'Almighty ΩN, with all the Host  
 Of Light impervious (here Description's lost)  
 Utter'd a Voice like Waters, from whence flow'd  
 The mystic Wonders of a suff'ring God.  
 The ravish'd Patriarch transported rose,  
 Believes the Vision, and returns his Vows;  
 Th'incarnate Deity by Faith he saw,  
 Rever'd his Mission, and obey'd his Law.

In vain then *Atheists* Nature's Pow'r pretend,  
 Their impious Freedom vilcely to defend;  
 Nature avows her GOD, his Law receives;  
 He follows Nature nearest that believes:  
 The *Promis'd Seed* from *Adam's* Fall was giv'n,  
 And Faith the only Means to merit Heav'n.



## E M B L E M XXXII.

*The WORLD in FULL LIFE.*

**T**HIS Empty World supported see  
 By *Ignorance* and *Vanity* ;  
 Above *Self-Love* preserves his Seat,  
 Reigning in Epidemic State :  
*Corrupted Nature* is his Throne,  
 From whence he rules and guides his own :  
 (a) *Wisdom* no Bus'ness there can find ;  
 Banish'd the Race of Human Kind,  
 His Guardian Genius guides him hence  
 To Realms of Peace and Innocence.

In vain the common Herd of *Fools*,  
 Whom (b) *Fortune* in her Apron holds,  
 Obedient to the Lash of *Sense*,  
 Carp at his Letter'd Excellence :  
 In vain they strive to hold the Sage,  
 He hates a fawning, vicious Age ;  
 He has no Call to keep him here,  
 Can't laugh to hear the Voice of Pray'r ;  
 Can imitate no reigning Vice,  
 To be thought fashionably wise ;  
 Can neither flatter, cringe, nor court,  
 Nor banter Heav'n itself in Sport ;  
 Condemns no Truth, no Crime commends,  
*Conscience* and He are faithful Friends :  
 Then let the surly Creature go,  
 The Wretch has nothing here to do ;  
 Nor *Herefy*, nor *Harlequin*,  
 Can please him with their nauseous Scene ;  
 The World's gay Idol, *Fortune*, he disdains,  
 And greatly seeks those Orbs where solid *Virtue* reigns.

## NOTES to EMBLEM XXXII.

(a) *Wisdom no Bus'ness*—So *Plato* describes his Philosopher in *Phædro*, as fixing his Mind wholly upon Divine Ideas, and acquiring true Perfection, by rightly applying them ; such, says he, the giddy Multitude carp at, as beside the Use of Reason, because abstracted from Human, and occupy'd in Divine Studies ; but such, continues he, are full of the Divinity, and possess that which the World cannot understand, for it is conceal'd from them.

(b) *Fortune*—Blind Idolatry number'd her among the Objects of its Worship : But wise Nature, unprejudic'd by corrupt Superstition, abhor'd the Delusion, confessing, in the Person of *Philemon*, That *Fortune* is no God to a wise and a good Man. So *Aristotle* defines *Fortune* to be only *Causa per accidens eorum quæ delectu fiunt* ; and *Cicero* says, she owes both her Name and Being to Human Ignorance, in the true Causes of Things.





## E M B L E M XXXIII.

*The PROGRESS of GOLD.*

**W**HEN from the Earth's deep Womb the  
 Sooty Race  
 Of (a) *Chili's* Sons, Nature's unlov'd Disgrace,  
 Have dug the shining Ore from the rich Veins  
 Of (b) *Andes'* burning Hills; or in the Plains  
 (c) Laborious 'midst the Floods and swelling Tides  
 Of falling Rivers from those Mountains Sides,  
 Have caught the glitt'ring Dust, the wealthy Mass  
 Is cleans'd, by purging Fires, from Nature's Dross :  
G 2
Then

Then thro' the World the tempting Mischief flies;  
 Thence *Spain* derives her Annual rich Supplies,  
 With which her Peace, and Pow'r of *France*, she }  
 buys ; }

'Spite of *Valencia's* terrible Campaign,  
 Insults victorious *Britain* on the Main :

Thence *Gallia* strives, in spite of *Hochstet's* Plains,  
 With conquer'd Troops, lost Honour to regain ;  
 With Pomp of Piety, Heav'n's Aid implores,  
 And batters down whole Realms with *Louis d'Ors*.

Thence the persuasive Guinea takes its Rise,  
 Bribe of Ambition, Lust, and Avarice.

Imperious Toy ! For thee the Virgin burns,  
 The Merchant trafficks, and the Lover mourns ;  
 For thee the Hero fights, the Lawyer pleads,  
 The Coxcomb dresses, and the Soldier bleeds :  
 All Things by thee are govern'd heré below ;  
 To thee even Virtue yields, and Scepter'd Monarchs  
 bow.

## NOTES to EMBLEM XXXIII.

(a) *Chili* — A Country of *South-America*, lying between *Peru* and *Terra Magellainca*, on the Coast of the Great *South Sea*, betwixt that and the *Andes*, fruitful in Gold.

(b) *Andes* — A Ridge of high Mountains, dividing *Peru* and Part of *Chili* from *Paraguay*, *La Plata*, &c. some of them *Volcano's*.

(c) *Laborious 'midst the Floods* — From the Sides of the *Andes* burst several Torrents, which rolling down into the Plains, bear great Quantity of Gold Dust and some Seed Gold with 'em, which the Inhabitants get, by washing and sifting the Sand of the Rivers they run into.



## EMBLEM XXXIV.

### PROGRESS of DRAMA.

**I**N Days of Old, when fam'd (*a*) *Lyæan* Rites  
With Pleasures crown'd the Day, with Wine  
the Nights,

Soon as the blushing Grapes enrich'd the Boughs  
Of fragrant Vines, the Owner pay'd his Vows;  
Rich Fumes of flaming Incense fill'd the Skies,  
The Priests assemble, and the Victim dies;  
A lusty Goat each Hind to *Bacchus* pays,  
And votive Hymns resound his welcome Praise;  
With mystic Dance the frantic (*b*) *Orgies* close,  
Nature rejoices, and the Vintage grows;

No noisome Locust spoils the Purple Store,  
The Plants are sacred by the (c) *Dæmon's* Pow'r.

Hence sprung the (d) Tragic Scene these Rites  
rehears'd

To solemn Musick in *Elegiac* Verse,  
With humble Pomp by painful *Theſpis* bore  
In tatter'd Mummery from Door to Door :  
Each *Attic* Lord the willing *Drachma* pay'd,  
And what was sacred, dwindle'd to a Trade ;  
Mix'd Satyr, Wit and Love the Action grac'd,  
While *Theſpis* was the Darling of each Feast ;  
His moving Theatre reform'd the Age,  
And ev'ry Thing was welcome from the Stage.

This *Æschylus* improv'd, and found the Art  
With well-wrought Scenes to wound the Virgin's  
Heart ;

*Arion* gave it Eloquence to move,  
Diction, and Measures, and the Voice of Love ;  
Then all was free, and Wit from Nature flow'd ;  
Each conscious Coxcomb fear'd, and felt the Rod :  
In ev'ry Scene well-copy'd Nature shone,  
And Majesty cou'd awe without a Throne ;  
The Voice, the Action, and the Sense, all join'd  
To make a strong Impression on the Mind :  
Like nervous *Shakespear*, ev'ry Thing was Wit ;  
The Purple Sinner trembl'd in the Pit ;  
(e) *Archons*, if guilty, felt the wholesome Stroke,  
And blush'd to hear their secret Vices jok'd :  
The (f) Groundlings clapp'd ; the Ladies cry'd  
*Encore* ;

And Virtue triumph'd by the Stage's Pow'r.

Thus

Thus *Athens* first receiv'd the useful Muse,  
 Nor Moral Censures from her Laws refus'd :  
 Next, pompous *Rome* with Splendor dress'd the Scene,  
 And (g) *Asian* Spoils deck'd the Dramatick Queen ;  
 (h) *Thebaic* Arches in huge Circles rise,  
 And (i) *Pompey's* Theatre delights the Eyes ;  
 A (k) *Roscius* charms, a (l) *Polus* Nature moves,  
 Each Hero pities, and each Virgin loves.

## NOTES on EMBLEM XXXIV.

(a) *Lyæan* Rites — *Bacchus*, so call'd à *Solvendo Curas*.

(b) *Orgies* — *Àpo tas orgæ*, à *furore Cereris*, says the *Alexandrian Clement* ; a Name peculiarly adapted to the frantic Rites of *Bacchus*, instituted by *Orpheus* in *Thrace* ; but afterwards apply'd to all other Ceremonies wherein the same *Excessus mentis* was requir'd, as in those of *Enyo* or *Bellona*, *Cybele*, *Ceres*, &c.

(c) *Dæmon's Power* — Not his own, but that All-creating and Preserving Spirit administer'd by him ; *Dæmons* being held by the Ancients to be an intermediate Species of Beings between the Gods and Men, by which the Divine Dispensations were administer'd to the Universe, as *Diotima* describes 'em in *Plato*, call'd *Dæmons*, *quasi valde scientes*, from their extensive Knowledge, à *daïo*, *scio*.

(d) *Tragic Scene* — So call'd from *Tragos*, a Goat, which, *Horace* tells us, was the Prize for which they strove in those Poems, *vilem certavit ob Hircum* ; but rather from their being annex'd to the *Dionysiacæ*, or Sacrifices of *Bacchus*, to whom a Goat was sacred by the *Athenians*, who exhibited 'em at those Times to the People, *pigatim*, thro' all their *Demoi*, or Villages, for the Instruction of the People, as also at their Festivals and Juridical Meetings, says *Heinsius* on *Hesiod*. *Thespis* observing how well they were receiv'd, made them more general, carrying about a Chorus of Persons, representing *Satyrs*, the Followers and Companions of *Bacchus*, clad in Goat-skins, at all Times in a Cart, to whom he added one *Ludio*, or *Histrion*, that is, a Person who was to represent some Heroic Character, and by his Action, join'd to what he spoke, make Impression upon the Passions of his Audience, from some moving Story he recited, resting between whiles, for the Chorus to intervene, and amuse with jocular and sarcastic Mummery : But *Solon* in his Archonship put a Stop to these Proceedings ; tho' *Socrates* approv'd 'em very much, as necessary for the Correction of Human Life. Both *Plutarch* and *Plato* seem to think the Works of *Homer* were the first Scenic Poems so recited in these Primitive *Drama's*, 'till in Time they were succeeded by studied Compositions and greater Variety of Characters, acting, not relating the Story they exhibited ; of which Characters, or Dramatic Persons,



*Æschylus* added a second, and *Sophocles* a third, increas'd in After-Ages to the Number of twenty, and increasing also in Scurrility and Licentiousness, which was first corrected by *Menander*, the Inventor of the new, moral and genteel Comedy, follow'd therein chiefly by the *Latin* Poets; tho' *Theocritus* makes *Epicharmus* the first Inventor of Comedy. Their first Introduction to *Rome*, says *Livy*, was, *inter alia*, *Calesis Iræ placamina*, to avert the Anger of the Gods in a Time of Plague, but only in the Manner of *Pantomims*, 'till *Livius Andronicus* adapted Fables, and a Coherence to the Action, perverted not long after to the *Osce* and *Attellana*, which *Lucilius* corrected, after the *Lex Satyra* had prohibited their future Exhibition.

(e) *Archons*—Annual Governors of the *Athenian* Commonwealth; they were at first for Life, on the Suppression of the Regal Power, then for ten Years, and lastly only for one.

(f) *Groundlings*—Those who stood in the *Orchestra*, or *Pir*, call'd by the *Romans*, *Cavea*, between the Stage and Seats, for the rest of the Audience.

(g) *Asian Spoils*—Brought home by *Lucullus* and *Pompey* from the *Mithridatic* War, out of which much was apply'd by the latter to the Decoration of his Theatre.

(h) *Thebaic Arches*—Piazza's of *Ægyptian* or *Thebaic* Marble, rais'd one above another, under which the Seats for the Audience were.

(i) *Pompey's Theatre*—*Nanus* upon *Horace* says, *Pompey* first lay'd the Foundation of a fix'd Theatre at *Rome*; but *Livy* speaks of a Theatre and *Proscenium* erected *ad Ædem Apollinis* in that City, by *M. Æ. Lepidus*, near 100 Years before, on dedicating the Temples of *Juno* and *Diana*, the Senate giving Money for the Exhibition of Plays there n.

(k) (l) *Roscus* and *Polus*—Two famous *Roman* Players, the last especially mention'd by *A Gellius*.





## E M B L E M XXXV.

## A R I O N.

*Quæsitâ Ruina Salus.*

**I**N Ancient Times, when Wise Men met  
 Over a serious Glass to chat,  
 And let their Wit with Reason flow  
 On what 'twere Folly not to know,  
 (a) *Gorgias*, the Spokesman for his Lord,  
 Thus entertain'd the Learned Board :

*One Night, the bellow'd Last of Three,  
 Neptune ! held sacred to thy Rites and Thee,*

*As*

*As from high (b) Tænarus the Train  
 Of Priests (c) Asphalian view'd the Main,  
 A solemn Pomp the Ocean bore,  
 Enchanting Sounds fill'd all the Shore ;  
 Dolphins in shining Circles play'd,  
 And form'd a lovely Cavalcade,  
 (d) Arion on the foremost rode,  
 We took him for some Ocean God ;  
 To a sweet Voice he struck the Lyre,  
 And play'd with more than mortal Fire ;  
 The Sounds harmonious spoke the Bard,  
 Who landing, thus the mystic Scene declar'd :*

*' From rich (e) Hesperian Realms I come,  
 ' Laden with Wealth and Honours home,  
 ' The Darling there of ev'ry Breast,  
 ' By all admir'd, by all caress'd,  
 ' Follow'd with more than British Rage,  
 ' The FARINELLI of the Age ;  
 ' 'Till tir'd with Praise, with Wealth oppress'd,  
 ' I scorn'd the profitable Jest,  
 ' Resolv'd once more to visit Greece,  
 ' Like (f) Jason with his Golden Fleece,  
 ' Embark'd with Joy, we spread our Sails,  
 ' They swell'd with kind propitious Gales,  
 ' Hesperian Spoils I proudly bore,  
 ' Ungrateful, to a Foreign Shore :  
 ' But Heav'n, alas ! ne'er sees in vain  
 ' The proud Ingratitude of Man,  
 ' My Life the faithless Crew pursu'd,  
 ' I sought for Safety 'midst the Flood,*

' Nor

' Nor fought in vain, for whilst I sung  
 ' The (*g*) *Pythian* Strains, with falt'ring Tongue,  
 ' The list'ning (*h*) *Dolphins* round me play'd,  
 ' And, waiting on my Accents, stay'd  
 ' 'Till sinking, all my Weight they bore,  
 ' And safely brought me to the Shore.'

So when vain Man is almost lost,  
 By Pride's unsteady Billows tost,  
 Reason nor Nature is his Friend,  
 But all Things to his Ruin tend ;  
 Dangers on ev'ry Side appear,  
 And ev'ry Passion turns to Fear ;  
 Then Heav'n's relenting Hand we see  
 Close the long Scene of Misery,  
 Some unexpected Help bestows,  
 And Safety from our Ruin flows :  
 Purg'd of our former Crimes, we own Heav'n's Pow'r,  
 And never tempt its just Repentments more.

## NOTES on EMBLEM XXXV.

(*a*) *Gorgias* — Brother of *Periander*, introduc'd by *Plutarch* as the Eye-Witness of this Scene, while performing the Rites of *Asphalian Neptune* on the Promontory *Tænarus*.

(*b*) *Tænarus* — A Promontory in *Laconia*, where was a small Temple to *Neptune Asphalius*, or the Preserver ; at the Foot of the Hill was a Cave, thro' which *Virgil* makes *Hercules* bring *Cerberus* from *Pluto's* Realms, and *Ovid* fables to have been the Passage thro' which *Orpheus* went thither to fetch his Wife.

(*c*) *Asphalian Priests* — This was a Title first given to *Neptune* by the *Lacedemonians*, and is as much as *Tutelar*, or *Preserving Power*, generally on a Notion that he preserv'd 'em from Earthquakes, of which they look'd on him as the Author.

(*d*) *Arion* — A most excellent Musician, and Inventor of the Tragic Stile, born at *Metbymna* of *Lesbos*, sent to *Italy* by *Periander*, King of *Corinth*, where getting great Riches, the Mariners intended, as he came home, to murder and rob him ; but he escap'd by flinging himself into the Sea, playing on his Harp the *Pythian* or *Orthian* Ode,

Ode, where he was catch'd by a Dolphin hark'ning to his Musick, and carry'd on Shore: So *Carawis* was carry'd by a Dolphin, when shipwreck'd, near *Zacynthus*, says *Plut. de anim. Sag.* a Boy was courted by a Dolphin in *AGellius*; and the Body of *Hesiod*, when murder'd and flung into the Sea, was carry'd ashore by those Creatures, whose natural Instinct seems to wear the Face of a seeming Piety and Love to Mankind.

(e) *Hesperia*—The ancient Name of *Italy*, from a King so call'd, Brother of *Atlas*.

(f) *Jason*—Fabl'd to be sent to *Colchis* to fetch the Golden Fleece, carry'd thither by *Phryxas*, the Son of *Athamas*; but in reality, says Sir *Isaac*, was Captain or Chief of the *Grecian* Youth who went in the Ship *Argo* thro' the *Greek* and *Euxin* Seas, on the Death of *Orus*, King of *Egypt*, to solicit the Countries subdu'd by his Father, *Sesostris*, to revolt, and shake off the *Egyptian* Yoke.

(g) *Pythian Streins*—Or *Orthian* Measure, was a Composition fram'd to inflame the Mind with Courage and the Love of War, says *Eusebathius* on *Homer*, us'd by *Timotheus* before *Alexander*, who thereon rose up in a Fury and ran to his Arms; something of the same Nature with the *Proceleusmatic* Measure, and like that term'd also *Cantus Classicus*, and by *Plutarch* thought to be a Kind of Sacred Ode for the Safety of the Ship; generally deriv'd from *Orthios altus*, *Sonarus*, from the lofty Voice it requir'd; but I rather think it took its Name from the *Lex Orthia Palladis*, *Argumentum Bellicum continens*; *Plutarch* calls it the *Pythian* Measure, either from its being us'd in those Games, or rather from its being deliver'd with an *Excessus Mentis*, as the Verses were from the *Pythian* Oracle.

(h) *Dolphin*—See before Note (d).







## EMBLEM XXXVI.

## VANITY.

**V**AIN are thy Arts, deluding Phantom! fly!  
 Thy Smiles can give no Peace, thy Charms  
 no Joy;

(a) *Circean* Poisons lurk in ev'ry Grace,  
 And drive ev'n Sacred Virtue from the Place;  
 Virtue to Thee, like Heav'n to guilty Minds,  
 (For Guilt no Happiness in Virtue finds)  
 The constant Terror of thy conscious Fears,  
 Object of black Despair, and Subject of thy Tears.  
 Hence! thou fair Mischief! (b) *Lamia's* fatal Brood,  
 Got by corrupting Plagues on Human Blood;

From

From genial Foam-like wanton (*c*) *Cypris* born,  
 Inviting Charms thy specious Form adorn ;  
 But, O! within (*d*) *Echidna's* Venom lyes,  
 Who looks is lost, but who embraces, dies :  
 So (*e*) *Scylla's* pleasing Looks persuade to Joy,  
 So (*f*) *Syrens* charm, and false (*g*) *Hyæna's* cry ;  
 Unwary Nature grasps the tempting Prize,  
 While Life and Reason fall thy Sacrifice.  
 Ev'n *Rome*, where ev'ry flagrant Vice became  
 Worthy, at least, some (*h*) hostile *Dæmon's* Name,  
 To thee no Shrine, to thee no Altars made ;  
 'Twas thou our ruin'd Nature first betray'd ;  
 Tempted by thee, too vain of being wise,  
 Our curious Mother covets, tastes, and dies.  
 Farewel, *Ixion's* Joy! Virtue, I'm thine,  
 Thy Joys are lasting, and thy Charms Divine ;  
 Crowns and Immortal Worlds on thee attend,  
 Thou Guardian of the Soul, our Nature's Friend,  
 Guided by thee, to yon bright Realms I go,  
 Wing Tracks of endless Bliss, and scorn this World  
 below.

## NOTES on EMBLEM XXXVI.

(*a*) *Circean Poisons*—*Circe*, says the Author of the *Argonautics*, was Daughter of *Æetes*, King of *Colchis*, by his Niece *Hécate*, the Daughter of his Brother *Perfes*: But others make her the Sister of *Æetes*, and Daughter of the *Sun* by the Nymph *Persea*, who being married to a *Scythian* Tyrant, took him off by Poison, in which and Incantations she was most skilful ; for which being drove out, she fled to *Italy*, and settled there on Mount *Circaus*, upon the Confines of *Latium*, where she turn'd *Scylla* into a Sea Monster, bore *Telegonus* to *Ulysses*, and chang'd *Picus*, Son of *Saturn*, King of the *Latins*, into a Magpye, for slighting her. See *Virg. Æn.* 7. *Od. Met.* l. 14. and *Hom. Odyf.* 10.

(*b*) *Lamïa*—Was the Daughter of *Belus*, or rather *Neptune*, and *Libya*, says *Suidas*, who, thro' Grief for the Loss of her Son by *Jupiter*,

*Jupiter*, went mad, and committed all manner of Cruelty upon the Children of others. By this Name, in the Plural Number, are also included the *Empusæ*, and *Larvæ*, Species of Female *Dæmons*, who were thought vitiously to affect Human Society; one whereof, says *Philostratus*, lov'd *Menippus* at *Corinth*, 'till chac'd away by *Apollo*nius. *Dion. Chrys.* in his *Libyan History*, applies the Name to a Kind of Serpents, whose Upper Parts, Breasts and Faces resembled those of beautiful Women; these (hiding all the rest) they expos'd to View of Travellers, to excite their Admiration, whom approaching, they devour'd: Which Monsters are by others term'd *Hyænas*, alluded to in that of *Jeremiah*, in *Lam. iv. 3.* some whereof were exhibited in Shews to the Roman People by *Probus*.

(c) *Cypris* — *Venus*, so call'd by *Theocritus*, *Ep. iv.* because she first appear'd from the Ocean in the Isle of *Cyprus*: As also *Spuma procreata*, Foam-born, by *Cic. de N. D. l. 3.* the same with the *Apbrodite* of *Hesiod*, because, says *Varro*, *cum Semen igneum in mare acciderit, nata espumis erat, conjunctione Ignis et Humoris.*

(d) *Echidna* — Daughter of *Chrysaor*, says *Hesiod*, and Sister of *Geryon*, being Half Woman Half Serpent, the Wife of *Typhon*; but *Apollodorus* says she was the Sister of *Typhon*, and Daughter of *Tartarus* and *Terra*.

(e) *Scylla* — Daughter of *Phorcus*, chang'd by *Circe* into a Sea-Monster, and afterwards into a Rock in the *Sicilian Sea*, opposite to the Whirlpool *Charybdis*; a very narrow Streight lying between.

(f) *Syrens* — See before Note (l), *Emb. XI.*

(g) *Hyænas* — See Note (b) above.

(h) *Hostile Dæmons* — Evil Spirits appearing in frightful Forms to the *Heathen* in their Sacrifices; for appeasing of whom, or rather for preventing the seeing 'em, *Æneas* is order'd by *Heleus* to sacrifice in a Purple Veil;

*Let, 'midst the Sacred Fire,*

*Some hostile Face should interrupt the Sign.*

From hence, says *Salmasius*, were deriv'd the Forms or Faces in the *Zodiacal Signs*, call'd *Decans*; that which is rising when any Person is born, being the Spirit of his Nativity, founded on the *Platonic* Notion of the Planetary System, being animated each with its proper Spirit, which, says *Herm. in Asclep.* we call down by Incantations into Statues, Rings, Pictures, &c. whence *Talismans*, Oracular Statues, and the *Jewish Teraphim*, arose.





## E M B L E M XXXVII.

*The C A L L.*

**A** WAKE, deluded Soul ! the Morning-Star  
Bespeaks the Purple Dawn, and sparkling  
Day

Shines radiant from the *East* : See, all the Air

Glow with new Light from Truth's eternal Ray :  
Nature no longer mourns beneath the Shade

Of Error's fatal Gloom ; no more the Grove,  
Sacred to Heroes, and the hallow'd Dead,

Awes to Devotion, or invites to Love :

In vain (*a*) *Sabæan* Balms, in spicy Streams,

Flow from crown'd Altars : *Hecatombs* in vain

Low

Low with Prophetic Voice around the Flames,  
 They cannot cleanse the conscious Sinner's Stains:  
 Rise! Break thy Golden Dream! Lift up thy Eyes!  
 And see *Redemption*, like the First Day's Sun,  
 Beam a rich Flood of Joy from op'ning Skies,  
 And cheer the World with Love's Seraphic Dawn!  
 Behold the Sacred Symbol of thy Joys!  
 Angels around in awful Transports wait,  
 Confirm the Mission which the Father's Voice  
 Immortal spoke, and seal'd the Rolls of Fate,  
 Depths, which from Time's first Origin unknown,  
 Wrapt in Eternal Wisdom, lay conceal'd,  
 'Till (b) *SHILOH* from *Empyrean* Worlds came down,  
 And all the mighty Prodigy reveal'd;  
 Taught guilty Man those *Sacra* first to know,  
 Nature and Reason trembl'd to reveal;  
 Whence Peace and Life and Joys Eternal flow,  
 While gnashing Spirits their lost Heav'n bewail.

## NOTES to EMBLEM XXXVII.

(a) *Sabæan* — *Sabæa* is *Arabia Felix*, the ancient Seats of the *Homerites*, or original *Æthiopians*, who remov'd from thence into that Part of *Afric* now call'd *Æthiopia*, from which they were parted only by the *Red Sea*, call'd *Sabæa*, *apo tou Sebein*, from the Veneration of the Gods, as abounding with Myrrh and Frankincense for their Altars. Both Sorts of *Æthiopians* were in *Xerxes's* Army describ'd by *Herodotus*.

(b) *Shiloh* — According to the *Targum* of *Onkelos*, is the same as *Messiah*, that is, *Unſus*, or *Chriſt*; others render it *Miffum*, that is, *Sent*; but *R. Kimchi*, *Filius Mulieris*.





# EMBLEM XXXVIII.

## REDEMPTION.

'TIS done! Eternal Periods are unveil'd,  
*Redemption's* pass'd; the great Record is seal'd;  
 Immortal Being mortal Pangs sustains,  
 The Creature lives in the Creator's Pains;  
 The Source of Nature mourns, the Heav'ns bow  
 down,

MESSIAH bleeds beneath the Thorny Crown:  
 Weep, O ye Angels, veil your piercing Eyes,  
 And tremble, while the Great *Redeemer* dies!  
 Can Life then cease to be: Can Death have Pow'r  
 O'er the First Cause? Can Essence be no more?

Can

Can High Omnipotence a Period know ;  
 Or Streams Eternal ever cease to flow ?  
 That *Nature* may be more, can GOD be less ?  
 Tell me, *Ætherial* Forms ! what Prodigy is this ?  
 Ha ! yonder I behold the glorious Scene ;  
 Open, my burning Soul, and let the Wonder in !  
 See Heav'n and Nature join'd by mystic Love ;  
 See the Creator in the Creature move ;  
 See in our Substance the Incarnate GOD  
 Bows, bleeds and dies beneath the Father's Rod :  
 For what of Heav'n his Sacred Nature wore,  
 Incapable of Passion, triumph'd more ;  
 Exempt from all the Godhead still remains,  
 And only gave a Sanction to his Pains :  
 Almighty JESU, hail ! Restor'd in Thee,  
 Our fallen Nature suffer'd, and was free ;  
 From thy Divinity the Sanction flow'd ;  
 Thou dy'd'st in Man, that Man might live in GOD.





## EMBLEM XXXIX.

### *The* CHRISTIAN CHARACTER.

EXTATIC Scene! So wrapt in Glory round,  
 So lost in Transport should the Soul be found,  
 Who seeks Immortal Worlds; Almighty Beams  
 Of Love Self-perfect in *Ætherial* Streams  
 From Truth's Eternal Spring dawn round his Breast,  
 The Force of Reason in his Faith confess'd.  
 All there is pure as Nature was design'd,  
 When Heav'n-born Innocence adorn'd Mankind,  
 When the *Seraphic* Light around us shone,  
 And all the (a) Pow'rs of Angels were our own.

The

The *Christian*, thus from stormy Passions free,  
 Lives only to adore the Deity;  
 Each Purple Morn his Heart rich Incense pays,  
 Chaste holy Vows, and *Hecatombs* of Praise;  
 Each Night the Silver Moon beholds his Tears  
 Of weeping Penitence and humble Pray'rs;  
 Obedience crowns the Whole, his Heart no more  
 Ambition warms, or the lewd Thirst of Pow'r;  
 The Wealth of Nature he at Distance views,  
 Dares wish no Plenty, nor no Want refuse:  
 All that is Heav'n's, and as wise Heav'n decrees,  
 Whole Acts are just, but awful Mysteries;  
 Triumphant hence o'er all Life's tempting Joys,  
 He hears, unmov'd, the warbling (*b*) *Syren's* Voice;  
 In vain soft Pleasure charms, in vain Desire,  
 Love, Beauty, Grandeur, guilty Thoughts inspire;  
 No Pomp of Nature can his Peace prevent,  
 He lives a Martyr, and he dies a Saint.

## NOTES on EMBLEM XXXIX.

(*a*) *Pow'rs of Angels*—Free Will, and a Natural Capacity of being Immortal. See *Epist.* from *Proclus* con. *Origen*. and *Aug. de Civ. Dei*, *Just. M. Apol. ad Sen.*

(*b*) *Syren's Voice*—Metaphorically for the deluding Voice of Nature.

The Whole built upon the Plan of *Clem. Alex.* his true *Gnostie*, in *Strom.*





## EMBLEM XL.

### PRIMITIVE DEVOTION.

WHEN true Devotion and a pious Zeal  
To learn the Depths of Heav'n's Almighty  
Will

Inspire the Soul, how readily we hear  
The Sacred Lectures of the Learned Chair ;  
The Preacher's Voice, like *Hermon's* balmy Dews,  
Melts our strong Passions into Holy Vows ;  
We pray, we listen, and we learn, with Joy,  
What Heav'n first taught ; and ev'ry Sense employ  
In hallow'd Pleasures ; while our glowing Breast  
Pants strongly to receive the hallow'd Guest :

Thus



Thus met the Saints of Old, nor thought whole Days  
 Too long to spend in their Creator's Praise :  
 Then Churches were the Copies of those Choirs  
 Where Heav'nly Vision Heav'nly Love inspires ;  
 Faith's holy Transports triumph'd over Sense,  
 And Reason bow'd to pure Intelligence :  
 Then GOD was All in All ; to ev'ry Breast  
 Th' Immortal Presence was a welcome Guest ;  
 There in his living Temple of the Mind  
 The radiant (a) *Shechinah* for ever shin'd,  
 There Incense ever burn'd ; Devotion there  
 Was the lov'd Victim, deckt in humble Pray'r ;  
 Harmonious Piety still fed the Flame,  
 While ev'ry Soul believ'd and hop'd the same ;  
 Grace smil'd in All ; All burn'd with equal Love,  
 And with united Zeal fought the bright Realms Above.

### NOTE on EMBLEM XL.

(a) *Shechinah*—Was a Term us'd to denote the Divine Presence remaining in the Holy of Holies over the Mercy Seat of the first Temple at *Jerusalem* ; and from thence apply'd to denote any immediate Presence or Irradiation of the Divinity ; not that we are to suppose that Place contain'd the Substance of the Divine Being, but one of the *Shephiroth* Divine and *Perfekte Lucas* issuing from the Infinite Being, as the *Rabbinic* System expresses it, was at that Time visible, or, at least, somehow more immediately discernable there at that Time ; term'd by *Moses* the hinder Parts of the Divine Being.





## EMBLEM XLI.

*No* REASON *above* FAITH.

ONE Ev'ning, as the pious *Austin* trod  
The Sandy Beach, with Thoughts intent on  
GOD,

His lab'ring Soul mysterious Doubts oppress'd,  
And *Faith* and *Reason* struggl'd in his Breast;  
Frail Nature strove, (but Nature strives in vain  
To know what Heav'n has ne'er reveal'd to Men)  
By what Eternal Law of Entity  
The One Immortal Essence can be Three;  
How Unity can stream a triple Ray,  
And *Faith* to *Reason* just Obedience pay.

As

As musing thus on Sacred Truths he pass'd,  
 On a laborious Youth his Eyes he cast ;  
 With painful Toil he try'd, but try'd in vain,  
 To make a shallow Sandy Bed contain  
 The foaming Billows of the boundless Main. }  
*Forbear, mistaken Boy, the Father cry'd,*  
*Your fruitless Task by Nature's Law's deny'd.*  
*Why then -----* (And suddenly an Angel's Face  
 Shone with Seraphic Light around the Place)  
 Reply'd the glitt'ring Form, *do'st thou by Sense*  
*Presume to scan Supreme Intelligence?*  
*They who for Sacred Truths wou'd Reasons know,*  
*Why Things Eternal are for ever so,*  
*Who the First Immense Origin confine*  
*To scanty Limits of the Human Mind,*  
*Describe a (b) Series of revolving Years*  
*In vast Eternity ; may count the Stars,*  
*Lade Oceans dry, and empt the deep Abyss,*  
*Unravel Nature's darkest Mysteries,*  
*Fathom by Reason all the vast Design*  
*Of future Worlds in the Almighty Mind ;*  
*Boasting the Strength of Reason, they destroy*  
*That Reason they so impiously employ ;*  
*Put out the Light of Nature in the Soul,*  
*And tempt Heav'n's Vengeance by a second Fall.*  
 This spoke, he vanish'd in a Purple Cloud,  
 The Father wept, and strict Obedience vow'd  
 To Heav'n's Almighty Truth, by Heav'n declar'd,  
 And spent his future Days in Penitence and Pray'r.

## NOTES on EMBLEM XLI.

This Story is generally imputed to *St. Austin*, but by the Commentator upon *Alanus* brought down so low as his Time, tho' I think without Foundation, because in the later Ages of the Church such Divine Evidences of Holy Truth were not so frequent as when the Corruptions of her Doctrine were less general, and the Zeal of the Orthodox was more strong and lively. Nor is this the only miraculous Confirmation of the Doctrine of the Blessed and Undivided Trinity her Annals afford us; the Judgment of God appearing in the Death of *Arius* himself, and *Anastafius*, a Patron of his detestable Doctrines; and the withdrawing the Water by a Divine Hand on some *Arian* Baptisms, more than once, being sufficient to convince us, that God has not always heard those Blasphemies, without vindicating his Truth; and, as it were, protesting, in the Voice of Thunder, against Human Impiety.

(b) *Series of revolving Years*—Alluding to the Doctrine of *Æviterernity*, or Succession of Time in the Duration of Eternity, which, by applying to the Existence of the Divine Nature, the *Arians* make use of, to found a Beginning for the Sun's Existence, prior to Created Forms, but yet subsequent to the Father; which by retaining the true Doctrine of Eternity, as an Eternal NOW, they could never have done, without involving their Scheme in a most ridiculous Self-Contradiction.





## E M B L E M XLII.

DESTRUCTION *of* JERUSALEM.

**W**HEN a fall'n Empire tow'rds its Period  
 draws,  
 Vindictive Justice waits the mighty Close;  
 Earth, Air and Heav'n in hallow'd Wonders join,  
 And Nature bows beneath the great Design.  
 So *Judah* fell; but e'er the last long Woe  
 Seal'd her sad Fate, the threatening Storm she saw  
 Come rolling on, portentous Fires appear,  
 And radiant Hosts embattel'd in the Air;  
 (a) Meteors and Comets o'er the Temple hung;  
 Voices unknown the Fall of *Salem* sung;  
A thousand



A thousand burning Forms the *Æther* knew,  
 Laden with Plagues the streaming Vapours flew ;  
 Omens on Omens, Fears on Fears arose,  
 To warn th'obdurate Tribes of their impending Woes:  
 Factions in Faith the impious Land divide,  
 The Holy Fire was grudgingly supply'd ;  
 Rebellion then was Zeal, whilst impious Swarms  
 Reason'd on Sacred Truths by Force of Arms :  
 No more in Peace th'attoning Victim dies,  
 The Priests and People were the Sacrifice,  
 These, *Salem*, were thy Crimes, the Guilt of Blood,  
 Too haughty Nature, and Contempt of GOD,  
 Impenitence and Pride : For these the Plain  
 Of (b) *Admah* perish'd in the burning Rain.  
 Thy Fall all Nature mourn'd ; Heav'n, Earth and  
 Air

Foretold thy Fate, and made thy Peace their Care.  
 So Heav'n, indulgent to the Sinner's Cries,  
 First lets some dawning Hopes of Mercy rise ;  
 Points at Repentance in some threatening Form,  
 That, weeping, we may 'scape th'impending Storm ;  
 But if the distant Thunder is despis'd,  
 Vengeance pursues, and the bold Rebel dies.

## NOTES on EMBLEM XLII.

(a) See *Josephus*.

(b) *Admah* — One of the five Cities of the Plain of *Decapolis*,  
 destroy'd by Fire from Heav'n.



There (*f*) Timbrels (*Io*'s Joy) soft Murmurs sound,  
 Here (*g*) Snowy *Hecatombs*, with Garlands crown'd,  
 Follow the sacred Pomp; there (*b*) Cornets play;  
 The Youthful Band (*i*) devoted to the Day,  
 Glitt'ring in Arms, succeeds, and flowing Crests,  
 Eager to strive, and burning for the Lists:  
 Before the Troop an Aged *Augur* bore  
 (Clad in a (*k*) Linen Vest, all spangl'd o'er  
 With Gold) the Sacred (*l*) Shield, of mighty Size,  
 And (*m*) Myrtle Wreath, the happy Victor's Prize:  
 Such (*n*) *Danaus* first from Warlike *Ægypt* brought,  
 Such bore, when for the *Argive* Crown he fought;  
 And, grateful to the Gods, with votive Pray'r  
 Offer'd at *Juno*'s Shrine, to make that Crown her Care:  
 (*o*) *Lynceus* from thence the hallow'd Custom drew,  
 Each Year with martial Games that Off'ring to renew;  
*Argos* each Year the *Græcian* Youth invites,  
 The Heroes meet and celebrate the Rites.

All now was ready, and the joyful Train  
 March'd awful to (*p*) *Anthea*'s ancient Fane;  
 (*q*) *Argiva* in her Iv'ry Chariot shone  
 In Gold and Purple, like the Rising Sun:  
 When, lo! the sacred Bulls the Yoke disdain,  
 Break thro' th'affrighted Crowd, and bellow in the  
 Plain;

Plung'd headlong in the Stream, they tempt the Flood,  
 And sink rash Victims to the (*r*) Azure God.

Now Sounds of Joy no more salute the Ear,  
 Horror fills ev'ry Breast, and black Despair;  
 With falt'ring Tongue the trembling *Augur* stands,  
 And weeping, prays with half up-listed Hands;

*Omens*

*Omens like this pronounce the heavy Doom  
 Of falling Empires, and dire Woes to come :  
 Avert it, Thou, whose (s) Native Tribes we are !  
 Avert it, Thou, who Argos mak'st thy Care !  
 (t) Pelasgian Juno, bear, and grant our Pray'r !  
 Thro' ev'ry Rank the thrilling Accents ran,  
 And ev'ry trembling Argive sigh'd, Amen !*

Scarce was the pious votive Murmur ceas'd,  
 When (u) two brave Youths a (w) Rage Divine  
 possess'd,

*Argiva's Sons ; forth from the hallow'd Band  
 They start with rapid Fury, Hand in Hand,  
 Seize the forsaken Yoke ; their Shoulders bow'd  
 To the important Toil, and glad th'astonish'd Crowd.  
 No more the Priestess weeps, the ecchoing Sky  
 Again resounds the loud tumultuous Joy,  
 Like breaking Waves, the distant Accents roll ;  
 And universal Transport reigns in All.*

*Again the Mother smiles, the (x) Graces wait,  
 Her awful Chariot moves in solemn State :  
 Patient of Toil, the pious Youths go on,  
 And deathless Glory by their Duty won ;  
 Each to excel in the great Labour strives,  
 'Till at the Temple Gates the pompous Train arrives :  
 The Victims bleed, propitious Juno smiles,  
 And grateful Omens consecrate their Toils.  
 When thus Argiva to the Numen pray'd,  
 In the full Torrent of her Joys,----and said :*

*O let the greatest Good the Gods can send,  
 The richest Blessing, this great Act attend !  
 Let Guardian Angels bear the Bounty down,  
 And with the Godlike Gift the pious Heroes crown !*

'With

With ravish'd Soul, she scarce this Pray'r had spoke,  
 When (y) Thunder from the Left auspicious broke,  
 And seal'd the Vow.----Then peaceful Slumbers rose  
 Around the hallow d Pair, and soft Repose  
 Sooth'd Nature to her long eternal Rest;  
 Too fatal Issue of a rash Request:

The weeping Mother mourns her fatal Pray'r;  
 When thus (z) *Olympia* spoke:--*Vain Tears forbear,*  
*Thy Sons are happy, and above thy Care;*  
*Seated in Bliss, the greatest Good they know,*  
*Joys which thro' long Eternal Periods flow,*  
*Secure from Passion, and exempt from Woe.*

*Argiva* heard, and from her Death-pale Brows  
 The sacred Fillets and *Tyara* throws,  
 With Mother's Pangs their Clay-cold Corpse embrac'd,  
 And fainting, sought their Souls among the Bless'd.

## NOTES to EMBLEM XLIII.

(a) *Coptic Tribes*—*Ægyptians* so call'd, from *Coptos*, an ancient City of that Country upon the *Red Sea*, and giving Name to the Whole, *quasi aia Coptou*, the Land of *Coptos*; near which were the original Seats of the *Capthorim*, Sons of *Mizraim*, from whence being driven by the Fugitive *Canaanites*, or *Phanicians*, flying from *Josbua*, they invaded the rest of the Lower *Egypt*, conquer'd the Kingdom of *Memphis*, and lay'd the Foundation of what *Manetho* terms the *Pastoral Dynasties*; these were expell'd again by the Kings of *Thebais*, or Upper *Egypt*, flying for Shelter at several times to *Phœnicia*, *Asia Minor*, and *Greece*; to which last, Colonies were led by *Pelasgus*, *Lelex*, *Inachus*, and others, under the general Name of *Pelasgi*, or *Dispers'd Wanderers*; those under *Inachus* seiz'd *Argos* and *Sicyon*; from whom were deriv'd the succeeding Inhabitants.

(b) *Choirs Olympic*—The *Ægyptians* us'd Voices in Chorus with *Timbrels*, instead of Pipes, in their Sacrifices: call'd *Olympic*, in Honour of *Juno Olympia*, who was had in peculiar Honour at *Argos*. See Note (z).

(c) *Prosymnia*—*Juno*, so call'd from a Temple she had at *Prosymna*, says *Strabo*; others from *Prosymna*, one of the *Hora*, Daughters of *Asterion*, who nur'd her.

(d) *Mitr'd*



(d) *Mitr'd Trains*—So term'd from the *Mithræ*, or Fillets, which the Vestals of *Juno* always wore round their Temples, *quasi Mitoi Heras Fila Junonis*; to which *Apollonius* gives the Epithet of *Incorrupta*, as denoting the unsully'd Purity of Virgin Innocence.

(e) *Purple Vestals*—From the Colour of their Veils, which Kind of Ornament the *Romans* also us'd in their Sacrifices, *Aeneas* having been commanded so to do by *Helenus* in *Virg. Æn.* 3. when he fled from *Troy*. See Emb. XXXVI. Note (h).

(f) *Timbrels*, Io's Joy—They being always us'd in her Sacrifices, and her Image found at *Rome* held one in its Left Hand.

(g) *Snowy Hecatombs*—See before Emb. XXVI. Note (a), which were always of white Bulls in the Rites of *Juno Argiva*, term'd *Heraia*, to which this refers, instituted, says *Hyginus*, by *Lyneus*, the Son-in-Law and Successor of *Danaus* at *Argos*, who taking down the great Shield which *Danaus* had devoted in the Temple of that Goddess, he gave it with a Myrtle Wreath to his Son *Abas*, the first Conqueror in those Games, says the Commentator upon *Pindar*.

(h) *Cornets*—Were a Kind of Pipe, made generally at first of the Shank-Bone of an Ass, whence call'd *Tibiæ*; but afterwards they made 'em of Box, Horn, and sometimes Silver.

(i) *Devoted Band*—See Note (g) above, the Youth of *Greece* being invited to celebrate Martial Games at those Rites, in Honour of *Juno*.

(k) *Linen Vest*—The Aged Priest so clad, who went before the rest, was term'd *Kerux*, or the Cryer, who proclaim'd the Name and Cause of the Festival, closing his Speech with these Words, *Tis Ti de? Who is here?* or, *Who comes to partake of these Rites?* From whence the *Romans* took their *Hoc age* on the same or like Occasions. As to his Linen Vest spangl'd with Gold, it is agreeable to *Plato's* Description of the Priestly Garment, and suitable to the Custom of all the *Heathen*, especially the *Egyptians*, to cloath their Kings and Priests on solemn Occasions with Garments of fine Linen, curiously wrought with Eyelett Holes of Gold and various colour'd Silk; in which Eyelett Holes not seldom were fasten'd Jewels of great Lustre and Value: These Garments were sometimes call'd *Phrygian*, those People being famous for such Kind of Embroidery. From one of these Garments *Horace* terms *Bacchus Buffareus*, *Carm.* 1. 1. *Od.* 18. *quasi Buffareus*, from *Buz*, *Byssus*, which was the proper Name of that Kind of Linen, and *Aureus*, Watlike, an Epithet acquir'd by his Conquests in *India*, *Scythia*, *Libya*, and *Greece*; of which same Import is the Name of *Shebac*, given by the Sacred Writings to *Isosbris*, the *Ægyptian Bacchus*, or *Osiris*, signifying *Byssinus Vestator*, a Destroyer of Nations cl'd in a Linen Garment; from *Shab*, the same as *Buz*, *Byssus*, or rather *Saccus Byssinus*, and *Shach desolare, vastare*, as *Pagninus* renders it; and so we read in *Ex.* xxviii. 39.

(l) *Sacred Shield*—See Note (g) above.

(m) *Myrtle Wreath*—See also Note (g).

(n) *Danaus*—He was Son of the *Ægyptian Belus*, and Brother of *Egyptus*, or *Sejostris*, the *Ægyptian Bacchus*, or *Osiris*, against whom conspiring on his Return from his grand Expedition, he was drove

out of *Ægypt*, and fled to *Greece*, where he seiz'd the Crown of *Argos* from *Gelanor*, says *Apollodorus*, but as others say, from *Sebeneus*; giving the Name of *Danai* to the *Greeks*, who before were generally term'd *Argivi* and *Pelasgi*, says *Strabo*.

(o) *Lyneus* — One of the Sons of *Ægyptus*, or *Sesostris*, who married *Hypermetra*, Daughter of *Danaus*, and having slain her Father, succeeded him in the Kingdom; instituting these Games in Honour of *Juno*, and making a Myrtle Wreath the Prize of Victory, as before in Note (g).

(p) *Anthea* — A Name of *Juno*, form'd from the Epithet *Antbia florida*, by which Title she had a celebrated Temple at *Argos*, before which, says *Pausanius* in *Cor.* stood the Tombs of those Women (*Libyan Amazons*) who came with *Bacchus* to the Siege of that City, and were there slain.

(q) *Argiva* — Priestess of *Juno Argiva*, which Epithet was given to *Juno* on Account of her being said by *Homer* to have been born at *Argos*; as that of *Pelasgica* was for the same Reason, the original *Argives* having born the Name of *Pelasgi*, as above in Note (a).

(r) *Azure God* — *Inachus*, Father of *Io*, said to be turn'd into a River, see *Ov. Met.* which River, says *Strabo*, is the only one of Note in *Argos*, on or near which the City stands.

(s) *Native Tribes* — See above Note (q).

(t) *Pelasgian Juno* — See Note (q). So *Argos* is call'd *Pelasgian* by *Homer*.

(u) *Two brave Youths* — *Cleobis* and *Biton*, Sons to the Priestess of *Juno Argiva*, represented by *Solon* to *Cræsus* in *Herodotus* for this pious Action to be much happier than he in all his Wealth and Grandeur.

(w) *Rage Divine* — An *Excessus Mentis Concitatione quadam Influxus Divini*, as describ'd by *Cic. de Div.* 1. and to which the *Heathen* imputed all Acts of uncommon and astonishing Piety, Courage, or Wisdom, as also the Gift of Prophecy and Divine Dreams. *Plato* in *Phædro* terms it a sacred Fury imparted to Man by Impulse of the Divinity, far exceeding Natural Wisdom and Prudence; by which, says he, both the Oracles of *Dodona* and *Delphos* were deliver'd, *Sibyl* prophecy'd, and others have gone beyond the common Force of Nature; to which may be apply'd that of *Laertius* in *Stoicis*, That those only may properly be term'd Divine Persons who are fill'd with the Divinity. We call this a State of *Enthusiasm*, and the Subjects of it *Enthusiasts*, in Contradistinction to the Operations of the true Divine Spirit by Inspiration.

(x) *Graces wait* — Alluding to the Crown on the Statue of the *Prosymnian Juno*, describ'd by *Pausanius*, in which the Hours and Graces were wrought with most admirable Workmanship.

(y) *Thunder from the Left* — The Left Hand in Auguries was always held fortunate; see *Cic. de Div.* 1. 1. and so establish'd by the Law of the Twelve Tables, whence *Intonuit laevum* of *Virgil*, to signify a lucky Omen.

(z) *Olympia* — *Juno*, the Wife and Sister of *Jupiter Olympius*; tho' generally apply'd to all the Upper or *Cælestial* Deities, to distinguish them from those of a Lower Rank, signifying no more than *All shining with Light*. See Note (b).



## EMBLEM XLIV.

*The* RECALL.

WHAT, ho! deluded Soul, forbear to fly,  
 Forsaking Heav'n and me, forsaking Joy!  
 What Charm has Ruin, that your faithless Heart  
 Thus leaves her first fair Love, to take false Nature's  
 Part?

See where the glitt'ring Object you pursue  
 Lays open all its Horrors to the View;  
 Harmonious Order decks the outward Scene,  
 But, O! 'tis flaming Misery within:  
 Like *Sodom's* gilded Fruit it cheats the Eye;  
 But Plagues and Death beneath the Surface lye.

The shining Mischief Captive Sense invites,  
Stiles with Charms, and poisons with Delights.

Thus calls the watchful Spirit, to whose Care  
(If Human Beings Charge of (a) Angels are)  
Each living Soul Almighty Heav'n commends,  
When down from radiant Worlds the Guardian Form  
    she sends,

Calls with repeated Voice by Omens, Dreams,  
By Conscience and our (b) Passions flowing Streams;  
But, O! in vain, for what can Nature move,  
When ev'ry Scene conspires to heighten Love?  
When strong Example leads us to Desire,  
And Youth and Beauty fan the raging Fire.  
Thrice happy he, who 'midst the grand Debate  
Preserves his Virtue, and prevents his Fate:  
Not that to fallen Reason's partial Voice  
He owes his Safety, but his Guardian's Voice;  
By that relenting Mercy calls him home,  
Triumphs o'er Nature, and averts his Doom.

## NOTES on EMBLEM XLIV.

(a) *Charge of Angels* — See before Emblem IV. Note (g), for the Sentiments of the wiser *Heathen* concerning Guardian Angels; to which may be added, in Confirmation of it, the allow'd Consent of both *Jewish* and *Christian* Divinity, and, above all, the direct Attestation of the Word of God.

(b) *Passions flowing Streams* — That Spirits both good and bad work on our Passions, by stirring up the Humours of the Human Body, is, I think, generally allow'd and undeniably prov'd by the Arguments of *Aquinas* in 1 *Sum. qu.* 111. whence the College of *Coimbra*, in their *Scholia* upon *Aristotle*, deduce the Causes of Divine Dreams, sudden Terrors before imminent, tho' unknown, Dangers; and the like.



## E M B L E M XLV.

*The* CONSOLATION.

**N**O sooner had the first-form'd Man betray'd  
 By one rash Act that Nature which he wore,  
 But his lost Race were wretched Victims made  
 To conscious Guilt, and the fall'n Angel's Pow'r:  
 Wrapt in dark Clouds of Ignorance we lay  
 Benighted, lost, and ev'ry way undone;  
 Peace, Innocence, and Hope were flown away,  
 And all the Glories of our Nature gone.  
 So Ev'ning Clouds the hast'ning Day conceal,  
 And chearful Light to gloomy Darknefs bows;



So blooming Beauty weeps beneath a Veil;  
 And *Northern* Tempests check the op'ning Rose:  
 Thus Nature mourn'd, Age after Age expir'd,  
 No dawning Gleam of future Joys she saw;  
 'Till in Prophetic Streins from Heav'n inspir'd,  
*Hope* dawn'd imperfect in the *Moral Law*;  
 At length *Redemption*, like the beamy Day,  
 Broke from *Empyrean* Worlds, and shone around;  
 Reviving Nature triumph'd in its Ray,  
 And *Grace* and *Glory* in the *Lumen* found:  
 Man, chearful Man, no longer then pursu'd  
 The fleeting Shadows of uncertain Bliss;  
 Th'Almighty Image in his Soul renew'd,  
 Bid *Reason* bow to *Faith*, and false Delusions cease:  
 No bleeding Victims then high Altars stain'd,  
 No pompous Folly bore Religion's Name;  
 No more the First Pure Being was profan'd  
 With Clouds of Incense from the impious Flame.  
 A burning Heart was then Heav'n's Sacrifice,  
 The flowing Tears a rich Libation paid,  
 Triumphant Souls by Faith cou'd pierce the Skies,  
 And Tracks of Azure Worlds in Glory tread.  
 So once *Elijah*, from the Sacred Coast  
 Born on a flaming Chariot, wing'd his way  
 To glowing Orbs and Heav'n's *Ætherial* Host,  
 And lives immortal in a Flood of Day.





## E M B L E M XLVI.

*The* FORCE of PIETY.

'T IS well, Philosophy! No more I'll court  
Thy faithless Charms, th'Enjoyment is too  
short

I meet in Nature; while my active Soul  
Pants after brighter Worlds, where GOD is All in All;  
There *Truth* is only found: O! Sacred Pow'r,  
Stream down into my Heart the balmy Show'r  
Of thy Almighty Grace; I feel it here,  
Heav'n hears my Voice, and has indulg'd my Pray'r;  
The Sacred Wisdom of thy Cross and Thee,  
O endless Source of Immortality!

Hence I'll pursue; 'till for (a) Ideal Joys  
 Thy Heav'nly Vision all my Soul employs:  
 Welcome, *Seraphic* Streams of Sacred Love,  
 Earnest of Glory and the Bliss Above;  
 How my Heart pants and opens all for Thee,  
 Nature is Transport, Reason Extasy;  
 All Heav'n is in my Breast: So the First Man  
 Felt the strong vital Pang, when Life began;  
 His Nerves all trembled with a Flood of Joy,  
 Unknowing what he felt, with upcast Eye  
 To Azure Worlds, he own'd the Pow'r Supreme;  
 Glow'd with Immortal Love, and triumph'd in the  
 Flame.

### NOTE to EMBLEM XLVI.

(a) *Ideal Joys* — That is, the Anticipations of those future Glories which are reserv'd for our Immortal State, by the Force of Imagination wrought upon by Faith and a lively Hope in our Minds; as the Shadow in Colours of any distant Prospect is flung by the Optic Glass of a *Camera obscura* in Miniature upon the Table of Reception; call'd *Ideal*, from *Idea*, signifying *Form*, *Species*, the imaginary Draught in the Mind of Man of some real Form, which if it fully and wholly represents, is term'd an adequate Idea, if imperfectly and in Part only, then is it inadequate or incapable of representing the entire Object; of which last Kind are all those we can enjoy in this Life of God and Immortality, *for that*, as St. Paul says to the *Corinthians*, *we now only see in part, and prophecy in part; but when that which is perfect shall be come, then shall that which is in part be done away.*





## E M B L E M XLVII.

*The* HERMIT.

**W**ITHIN this lonely melancholly Cell  
 Shou'd no vain Thoughts, no Pride, nor  
 Envy dwell;

The Soul within herself serene, shou'd here  
 Like Nature's Golden Infancy appear,  
 Religious, unambitious, and sincere;  
 Abstracted from dull Earth: To such a Breast  
 'Tis no wild Defart, but a Place of Rest,  
 In which from Passion's Tyrant Pow'r set free,  
 The Soul moves calmly on to Immortality:

With

With penitential Tears past Crimes she mourns,  
 And in *Seraphic* Love's *Ætherial* Transports burns.  
 Unenvy'd, undisturb'd in these Retreats,  
 The pious Being true Perfection meets ;  
 Retir'd and free from the World's hurrying Noise,  
 Sweet is her peaceful State, sincere her Joys ;  
 No Grandeur charms, no guilty Greatness moves,  
 No Wealth she longs for, nor frail Beauty loves :  
 Virtue is her fair Choice ; no jealous Fears  
 With fancy'd Woes her anxious Bosom wears ;  
 No Care she knows, no Dread of being Great,  
 No wretched Pomp of miserable State  
 Unhinge her Thought ; but All is sacred there ;  
 Her Days all Piety, her Nights all Pray'r :  
 Heaven's holy Love each blissful Hour employs,  
 And list'ning Angels smile to see her Joys.







# EMBLEM XLVIII.

## SIBYL.

*Corpore toto stupens, trahor huc, ignota quid ipsa  
Eloquar; Ipse sed hæc mandat Deus omnia furi.*

Carm Sib. Ed. Cast. p. 193.

**H**OW wrapt in Thought ! the Sacred Book she  
holds,  
Whose awful Page the World's last Doom unfolds :  
From (a) *Libyan* Shores the (b) *Mantic* Virgin came,  
And taught (c) *Chaldean* Realms to spread her Fame ;  
*Greece* next she saw, and in (d) *Idean* Groves,  
Seat of (e) *Oenone's* Woes and fatal Loves,

Wild

Wild and enrag'd, with more than Mortal Fire,  
 She (*f*) spoke what Heav'n or Heav'nly Forms inspir'd:  
 The Infant World describ'd in mystick Verse,  
 And all the Horrors of the Flood rehears'd;  
 Foresaw that Morn when Mortals should no more  
 Mourn their lost Glories and the *Dæmon's* Pow'r;  
 Reveal'd the Source whence Mercy first began,  
 Nature's Redemption, and the Rise of Man:  
 To *Spartan* Heroes spoke *Troy's* heavy Doom;  
 And wept in Tears of Blood thy Fate, O *Rome*!  
 But what is thine, to what Skies, Earth, and Sea,  
 And Elements shall feel, when Time shall be  
 In its last Close? Her mystic (*g*) Visions shew  
 The All-consuming Fires which then shall flow  
 From immaterial Orbs to burn these Worlds below. }  
 This was the fatal Burthen of her Song;  
 Such Themes to (*b*) *Pythian* Muses best belong;  
 (*i*) Compell'd to utter what she scarce believ'd;  
 While tender (*k*) Leaves the (*l*) unknown Truths  
 receiv'd:

In scatter'd Heaps the hallow'd Foliage lay,  
 Some eat by Time, some blown by Winds away,  
 Whence broken Numbers in her Verse we find,  
 The Sense imperfect, but the Force Divine:  
 Ages roll'd o'er 'em, to Mankind unknown,  
 'Till (*m*) *Cumæ's* Sage first made the Work her own;  
 From (*n*) *Attic* Climes brought the rich Treasure home,  
 And bore the copy'd Oracles to *Rome*:  
 (*o*) Barter'd th'important Volumes there for Gold,  
 Twice three consum'd, the others meanly fold;  
 To Mortal's Censure Fate's great Rolls betray'd,  
 And King and People trembl'd as they read.

## NOTES on EMBLEM XLVIII.

*Sibyl*—Is as much as to say, a Person conscious of the Divine Council or Decrees, and capable of revealing 'em in Oracular Predictions, from *Sios*, *Æolice*, *pro Theios*, *Divinum*, et *Boule*, *Consilium*; whence call'd *Sabba*, and *Sambetha*, on the same Account, by other Nations.

Of these, common Opinion reckons up ten, which, according to *Varro's* List, are, the *Persian*, *Libyan*, *Delphic*, *Cumæan*, *Erythræan*, *Samian*, *Hellepontic*, *Phrygian*, *Tiburtine*, and She of *Cuma*; all which are, by *Dionysius Halicar*, *Strabo*, *Josephus*, and others, resolv'd into one, that is, the *Erythræan*, whom her Prophecies of the *Messiah's* Birth, State of the Gospel, and Consummation of all Things, have plac'd in a more conspicuous Light than the rest: But *Pausanias* from *Cumanus* admits of four; that is, *Lamia*, Daughter of *Neptune* and *Libya*, who was the *Persic*, and *Libyan* of *Varro*; *Erophyla*, her Daughter, who was the *Erythræan*, and, by travelling to *Marpeffus*, *Samos*, and other Cities, where she utter'd Oracles, seems to unite the Characters of the *Erythræan*, *Samian*, *Hellepontic*, and *Phrygian*, or *Idean*, Sibyl, the last from Mount *Ida* in *Phrygia*, the original Seat both of herself and Mother; *Demo*, the Daughter of *Erophyla*, by the Name of *Idea*, who prophecy'd at *Cuma* in *Æolis*; and, lastly, *Sabba*, the *Babylonian*, which is indeed only a Repetition of the first or oldest Sibyl. To which *Clement* adds *Artemis*, or *Themis*, the Daughter of *Lamia*, and Sister of *Apollo*, the *Delphic* Sibyl.

But to pursue the common Tradition.

The 1st, or *Persian* Sibyl, wrote of the Acts of *Alexander*, as also of the Preaching of *John* the Baptist, and is sometimes call'd the *Chaldee* and *Hebrew* Sibyl; the *Sambetha* of *Suidas*.

The 2d, or *Libyan*, is mention'd by *Euripides* in the Prologue to his *Lamia*, and is sometimes term'd the *Egyptian* Sibyl; and is by *Pausanias*, under the Name of *Lamia*, taken to be the same with the former, and I think with his 4th also, whom he calls *Sabba* the *Babylonian*.

The 3d, or *Delphic*, *Chrysippus* calls *Themis*, but *Clement* of *Alexandria*, *Arthemis*, making her the Daughter of *Lamia*, and Sister of *Apollo*; many of whole Verses are said to be engrafted by *Homer* into his Poems.

The 4th was the *Cumæan*, of *Cuma* in *Æolis*, *Demo* by Name, whose Urn was seen by *Justine Martyr* in that City; she was the Daughter of *Erophyla*, the *Erythræan* Sibyl, and often mistaken for her; was visited by *Aeneas* under the Name of *Deiphobe*, flourishing about the Time of the *Trojan* War.

The 5th was *Erophyla*, call'd also *Idea*, the Daughter of *Lamia*, and Mother of *Demo*, whose first Seats were on Mount *Ida* in *Phrygia*, from whence she remov'd to *Erythræ*, and other Places, by that means being the most noted and famous of all the Sibyls, call'd  
*Erophyla*,

*Erophyla*, from writing her Verses on Leaves, as mention'd by *Juvenal*, *Virgil*, and others; she was born at *Babylon*, tho' *Apollodorus* calls her his Countrywoman. She foretold the Destruction of *Troy*; and, for the Clearness of her Prophecies concerning the Gospel Mysteries, may not improperly be term'd the *Evangelical Sibyl*.

The 6th, or *Samian*, is call'd *Phyto* by *Eratoſthenes*; but generally thought to have been the same with the *Erythraean*, who prophecy'd at *Samos*, and many other Places, as *Cumanus* assures us.

The 7th, or *Helleſpontic*, is by *Heraclides Ponticus* made Cotemporary with *Cyrus* and *Cræſus*, and born in *Troas*; but better Authors reſolve her into the *Erythraean* alſo.

The 8th, or *Phrygian*, is plac'd by Tradition at *Ancyra*, but in reality was no other than *Erophyla*, or her Mother *Lamia*, who, on their firſt coming to *Greece*, ſettled on Mount *Ida* in *Phrygia*.

The 9th, or *Tiburtine*, is call'd *Albunea*, and ſaid to be worſhipp'd at *Tibur*, near which her Image was found in the River *Anio*, to whom are by ſome aſcrib'd the Evangelical Prophecies, mention'd above in the Char æter of *Erythraea*.

The 10th, or *Cumana*, of *Cumæ* in *Italy*, was *Amalthea*, and is generally thought to be her, who having collected the Works of all the former in nine Volumes, proffer'd 'em to *Tarquin*, King of *Rome*, but he twice reſecting 'em, ſhe went away and burnt three each Time, after which he bought the reſt at the Price he demanded for all; laying them up in the Capitol, for the keeping and conſulting whereof, firſt two, and afterwards fifteen Men were appointed, but being burnt with the Capitol, they were reſtor'd again by Ambaſſadors ſent into *Greece*, who brought from thence 1000 Verſes: Theſe were purg'd by *Auguſtus*, and all ſpurious Copies call'd in and burnt; the Originals being laid up in two Golden Drawers under the Image of *Apollo Pallatinus*. They were re- viſ'd again, and many other Copies burnt in the Time of *Tiberius*, on a Diſturbance, ſays *Dio*, about a Prophecy concerning the Burning of *Rome* about that Time: But *Julian*, the Apoſtate, being preſſ'd with their Evidence for the Truth of *Chriſtianity*, endeavour'd to deſtroy 'em, and to that End ſet the Temple of *Apollo Pallatinus* on Fire, but the Priests preſerving them from the Flames, he took another Method, endeavouring to deſtroy their Credit, by cauſing 'em to be interpolated and corrupted in many Places. In purſuance of whoſe Scheme, all the Enemies of *Chriſtianity* ſince have endeavour'd to overthrow their Authority and deſtroy their Evidence, pretending what we now have were ſorg'd by the *Greek Chriſtians* between the Death of *Adrian*, A. C. 138, and *Juſtine's* writing his Apology; whereas the Original Poems were not deſtroy'd 'till the Time of *Honorius*, by *Stillico*, before which Time almoſt all the Fathers of the ſecond, and many of the third and fourth Centuries, had made uſe of their Teſtimony againſt the *Heathens* in Behalf of *Chriſtianity*, and even *Conſtantine* himſelf, after the moſt exact Enquiry, approv'd their Authority; the Subject and Subſtance of their Oracular Prædictions agreeing with that of the moſt ancient Copies receiv'd with Veneration even by the wiſer  
*Heathens*

*Heathens* themselves, especially the *Platonists*, long before the Times of *Adrian* or *Justin*; so that it is amazing to me that so many now reject 'em, at least it would be so, if I did not consider that *Scepticism* and *free-thinking* supply the Place with too many of Piety and Religion, and whatever makes against 'em is never to be admitted by 'em: Otherwise, it is easy to believe that the Poems we now have are what were preserv'd by private Copies from the excellent Originals, before they were lost; imperfect, it is true, thro' the Want of Power to collate them, and in some things interpolated, thro' the Envy of *Hereticks*: But if nothing is to be receiv'd but what is pure and perfect, we must reject all the Fathers, and strip *Christianity* of all Human Attestation.

(a) *Ibayan Shores* — *Lamia*, the first and most ancient Sibyl, was Daughter of *Neptune*, King of *Libya Cyrenaica*, the *Neptuchim* of the Ancients, and *Libya* his Wife; and *Gnosfe*, as she terms herself, that is, nearly related to *Isis*, the Sister and Wife of *Osiris*, King of *Egypt*. From hence she went to *Babylon*, whether, as many other *Libyan* Women did, following the Fortunes of *Osiris*, or *Bacchus*, in his grand Expedition, is not told us; but it is certain she went from thence to *Greece* much about that Time, for *Apollodorus* fixes it to the Reign of *Picus* in *Italy*, who was younger Half-Brother to *Minos*, whose Daughter, *Ariadne*, *Bacchus*, or *Osiris*, married in that Expedition; and she says herself, 'That tho' she was of another Country, she shall be taken by the *Greeks* for *Circe*; and *Circe* was she, who being in Love with *Picus*, chang'd him, out of Jealousy, into a Bird of his own Name, according to the Humour of the Poets. At *Babylon* she seems first to have assum'd her Prophetic Character, being there call'd *Sabba*, which is the same as *Sibyl*; from whence, she tells us, she came to *Greece*, whither, says *Pausanias*, the Sibylline Poems were first brought out of *Asia*.

(b) *Mantic Virgin* — Is as much as to say *Prophetic*, by a Divine Fury, for so the *Greeks* us'd the Term *Manteia*, from *mainomai*, *insanio*. *Plato* in *Phaedrus* terms it the Gift of God to Man, and refers to it both the Oracles of *Delphos* and *Dodona*, and the Sibylline Poems, which must nevertheless be taken with this Distinction of *Cicero's*, de Div. l. i. *Quod terræ vis Pythiam Delphis incitabat Naturæ Sphyllani*, who, he says a little before, particularly naming the *Erythræan*, deliver'd her Oracles *per furorem instinctu afflatuque divino*; as did also many of the most famous Poets, says *Plato* in *Ion*; for, says his Commentator *Ficinus*, there were four Sorts of Divine Fury, suitable to the four Ascents of the Soul to her first great Principle and original Perfection; that is to say, Poetic, which is the lowest; Mystic, which is what we may properly term Religious, and was the 2d; Mantice, or the Gift of Prophecy and Divination, the 3d, and Love, meaning that of Divine Objects, the 4th and highest. See more in *Embl.* XLIII. Note (w).

(c) *Chaldean Realms* — *Babylon* so call'd, not from the *Chaldees*, who were the Descendants of *Shem*, and were so term'd from *Chal*, *zota*, *sive universalis*, et *Dath*, *Lex*, from their Observation of the whole Law, that is, of Nature confirm'd by God to Man; but from its abounding with a Race of superstitious Astrologers, Calculators of Nativities,



Nativities, and Supputators of Times; call'd *Chasdim*, from *Chasas*, *supputare*, *numerare*, & *Daim tempora*, for so the original Word is wrote, tho' render'd by us *Chaldeans*.

(d) *Idean Groves* — Mount *Ida* in *Phrygia*, where *Sibyl* fix'd her first Seats, probably on the Return of *Osiris*, or *Bacchus*, the *Sesoftris* of *Egypt*, to his own Country, as the *Libyan Amazons*, who came with him, also did theirs on the Banks of *Thermodon*, his Singing Women on Mount *Helicon*, and others in other Places; concerning which see Sir *Isaac Newton's* most excellent Chronology.

(e) *Oenone* — A Nymph of Mount *Ida*, belov'd by *Paris* when a Shepherd, but forsaken by him when he knew he was a Prince. She is said to have told him, on his going to *Greece*, that he would bring home with him the Firebrand of his Country.

(f) *She spake what Heav'n* — See before Note (b). That the *Sibylline* Poems were wrote by an Inspir'd Impulse, is universally allow'd, not only by the best and wisest *Heathen*, but the most early Fathers of the *Christian Church*; among whom, *Justine Martyr*, *Clem. Alex.* *Tertullian*, *St. Jerom*, and *St. Austin*, not to mention *Constantine* the Emperor, stand in the foremost Rank, looking on 'em as a Kind of sacred Anchor against the Enemies of *Christianity*; and tho' a late Author has labour'd much to little Purpose to depreciate both them and the Fathers, the End he aims at is too visible not to take off the Force of every *Ipse dixit* he brings against 'em, in which the whole Force of his Arguments consists; nor am I afraid to assert, that *Virgil's* fourth Eclogue is a beautiful Epitome of their Evangelical Prophecies misapply'd, tho' he is very angry with all that think so.

(g) *Visions beew* — By Vision was one Way whereby Prophetick Persons receiv'd their Knowledge of those Things they foretold; seeing 'em in a Kind of Extasy (*excessu mentis*) as represented before their Eyes, delivering what they say in Prophetick Description, thence call'd *Seers*, a Way of Prophecy not unusual among the *Jews*, even in sacred Subjects, as is apparent from that of the Angel to *Zachariah*, c. i. v. 20. *Nathan* to *David*, 2 Sam. vii. 17. *Balaak* taking up his Prophecy in *Numbers*, that of *Ezek.* xii. and xiii. ch. and many other Places of Holy Scripture.

(h) *Pythian Muses* — The *Pythian* Oracles being deliver'd *furante animo*, by Influx of an unclean Spirit, whom the *Greeks* term'd *Pytho*, and the *Hebrews* *Ob*, ascending out of a Hole in the Earth in the Cave of *Delphos*, concerning the Manner whereof you may consult *Plut. de Orac. Def. Seld. de Deis Syr.* &c. from thence it has been usual to apply the Term *Pythian* to all extatic and enthusiastic Performances. See Embl. XXVI. Note (d).

(i) *Compell'd to utter* — See Note foregoing, and (b) above.

(k) *Leaves* — On which the *Sibylline* Oracles were wrote, as both *Virgil* and *Juvenal* mention, giving the Name of *Erophyla*, or, as *Solinus* spells it, *Eriphyla*, (a Speaker by Leaves) to the *Erythraean Sibyl*, as observ'd above.

(l) *Unknown Truths* — So this Kind of Prophecy, *excessu mentis*, is describ'd by *St. Ambrose*, on *Pf.* 39. the Persons so prophesying, says he, being transported as to their Understanding, spoke what they knew not, being so fill'd with the Spirit, that they seem'd distracted;

as *Sibyl* says of herself in the Motto to this Emblem, and in other Places of her Prophetick Writings.

(*m*) *Cumæ's Sage*—The Sibyl of *Italy*, who fold the *Sibylline* Poems to *Tarquius*, as some think, but as others to *Tullus Hostilius*, and others again to *Numa*, Kings of *Rome*. See the first Note to this Emblem, in the Account of the 10th Sibyl.

(*n*) *Attic Climes*—*Greece* so call'd, from *Attica*, a most celebrated Part and Province thereof

(*o*) *Barter'd th'important Volumes*—See Note (*m*), and Account of the 10th Sibyl in the first Note of this Emblem.





## EMBLEM XLIX.

*The WEDDING of PELEUS.*

**I**'VE read that once the Deities,  
 Dress'd in their Pumps and smart Tupeés,  
 Like Beaus of Taste; those Forms I mean  
 (a) *Homer* so often ushers in,  
 The Subjects of his *Epic* Scene;  
 Whose Acts Heroic fill the Pages  
 Of *Heathen Greec* and *Roman* Sages;  
 Were call'd by *Hermes* to attend  
 The Nuptials of a (b) Female Friend:  
 The bright *Cæstrial* Dames, for they  
 Were summon'd too to grace the Day,

}

Waited

Waited in (c) *Peleus's* Great Hall,  
 Impatient to begin the Ball :  
 When (d) *Discord*, fierce (e) *Bellona's* Sister,  
 Enrag'd that *Mercury* had miss'd her,  
 And not to her a Present made  
 Of Tickets for the Masquerade,  
 Threw from her Lap into the Room  
 A gilded (f) Apple streak'd with Bloom ;  
 Whose Colours, struck with mystic Art,  
 Were Emblems of a jealous Heart :  
 Inscrib'd, *To her that merits best*,  
 It flew to wise *Minerva's* Breast,  
 But what was Wisdom to controul  
 That Tyrant Passion in the Soul :  
*Venus* forgot her wonted Grace,  
 And frowning, spoil'd her lovely Face ;  
*Juno* no more cou'd bear the Place ;  
*Diana* flew into the Woods,  
 Some put on Capuchins, some Hoods,  
 Prepar'd to leave th'unwelcome Feast,  
 Confusion reign'd in ev'ry Breast,  
 Resolv'd, e'er *Thetys* were a Bride,  
 (g) *Paris* the Contest shou'd decide :  
 (b) *Cypris* her blooming Charms wou'd boast,  
 But nothing said of Virtue lost ;  
 And (i) *Pallas* in her Cause wou'd prove  
 Her issuing from the Head of *Jove* ;  
 But *Juno*, Queen of all the rest,  
 Thought she deserv'd the Present best :  
*Suspicion*, hoodwink'd, ran before,  
 And jostl'd *Cupid* out of Door,

}

Lam'd one of his fair Mother's Doves,  
 And spoil'd the Equipage of Love :  
 Calm *Peace* took Wing, and when 'twas Day  
 Determin'd to have flown away ;  
 Ev'n *Friendship's* sacred Chain was broke :  
 When (*k*) *Hymen* in his tawny Cloak  
 Seiz'd on the false mischievous Ball,  
 And let it on the Pavement fall ;  
 The brittle Toy, made up for Shew,  
 Burst in the Middle quite in two ;  
 And shew'd the Cause of all their Pain,  
 Was hollow, empty, weak and vain :  
*Cupid* came back, and took the Hint,  
*You see*, cry'd he, *there's nothing in't* ;  
*Juno* resum'd her wonted Air,  
*Pallas* was wise, and *Venus* fair ;  
 But still determin'd to complain  
 Of slighted Charms to *Ida's* Swain ;  
 Gay *Friendship* smil'd, and *Peace* return'd,  
 Each ravish'd Breast with Transport burn'd ;  
 And Gods and Goddesses agreed  
 That thenceforth it shou'd stand decreed,  
*Hymen's* blest Bow'r shou'd guarded be  
 By *Love* and strict *Fidelity* ;  
*Discord* shou'd never enter there,  
*Suspicion*, *jealousy*, nor *Fear*,  
 But ev'ry Pair with faithful Fondness prove  
 The Force of *Virtue* and the Pow'r of *Love*.



## NOTES on EMBLEM XLIX.

(a) *Homer* — *Plutarch* in his Criticism upon *Homer* says, He introduces the Gods into his Poem, not merely to amuse his Readers, or strike 'em with Surprise, but to insinuate into their Minds that the Affairs of Men are under the Care of the Gods, and not neglected by 'em.

(b) *Thetys* — Daughter of *Nereus*, first lov'd by *Jupiter*, but given by him, out of a Prophetick Fear, to *Peleus*, Son of *Æacus*, says *Apollodorus*, by Persuasion of *Prometheus*, the Wedding being publickly kept in Mount *Peleus*, in Presence of all the Deities; but *Thetys* afterwards leaving him, he gave his young Son *Ligyros* to *Chiron* to be brought up, wherefore he was afterwards call'd *Achilles*, from being brought up without a Breast. *Hesiod* wrote an *Epithalamium* upon this Wedding, but it is lost.

(c) *Peleus's Great Hall* — See foregoing Note.

(d) *Discord* — Not being invited to the Wedding, convey'd a Golden Apple into the Room, inscrib'd, *He kale labeto*, that is, *Let the Fair One take it*; whereon a Dispute immediately arose between *Juno*, *Minerva* and *Venus*, who all claim'd it, and, after much Contest, referr'd the Affair to the Judgment of *Paris*, who gave it in Favour of *Venus*.

(e) *Bellona* — The Wife and Sister of *Mars*, call'd by the *Greeks* *Eryx*, Goddess of War; not improperly call'd the Sister of *Discord*.

(f) *Gilded Apple* — See Note (d).

(g) *Paris* — Son of *Priamus*, King of *Troy*, by his Queen *Hecuba*, who dreaming the Child she went with wou'd prove the Destruction of his Country, *Priamus* gave it, when born, to a Servant to expose it to the Wild Beasts; but he deliver'd it to a Shepherd on Mount *Ida* to bring up; where growing up, he was so famous for his Justice in determining Disputes among his Neighbours, that the three Rival Goddesses referr'd themselves to him concerning the Golden Apple, which he adjudg'd to *Venus*.

(h) *Cypris* — A Name of *Venus*. See Emblem XXXVI. Note (e).

(i) *Pallas* — The same with *Minerva*, call'd also by the *Greeks* *Athena*, Daughter of *Jupiter* and *Metis*, whom, being big with Child, he, by Advice of *Terra* and *Uranus*, devour'd, says *Hesiod*, lest she should bring one who might be Competitor with him for the Supreme Place; after which, says *Apollodorus*, going to the Lake *Triton*, when the Time for the Child's being born was come, *Prometheus* open'd his Head, and *Pallas* issued out from it. But *Herodotus* says she was Daughter of *Neptune* and *Tritonia*, but being disgusted with her Father, flung herself under *Jupiter's* Protection, who adopted her: And Sir *Isaac* makes her, under the Name of *Myrina*, lead the *Libyan Amazons* (in which Country the Lake *Triton*, where she was born, and Games, says *Herodotus*, are celebrated to her Honour, is) to *Greece*, in the Expedition of *Osiris*, or the *Egyptian Bacchus*: On which Country, *Pomponius Mela* also makes her, tho' *Pausanias*

endeavours to prove her a *Greek*. Of the same Opinion with *Mela* and *Herodotus* is *Lucan* also; and *Diodorus* tells us, she was call'd *Tritogenia* by the *Ægyptians*. She seems to have been thought the Goddess of Prudence and Fortitude.

(*k*) *Hymen* — The God of Marriage, Son of *Bacchus* and *Venus*, say some, of *Urani*; says *Catullus*, but *Asclepiades* says of *Calliope*, whence the Title of *Muse born* is often given him; not but there were four others his Copartners in presiding over the Marriage Rite, who were *Jupiter*, *Juno*, *Venus*, and *Suadela*, or *Diana*, says *Plutarch*, in Honour of whom five Torches were always lighted at Nuptial Ceremonies, and no more; alluding to whose yellow Flame, the Tawny or *Grocean* Colour, is ascrib'd to *Hymen*.





## E M B L E M L.

TIME *and* PROVIDENCE.

**T**IME's impartial cruel Hand  
 All created Forms destroys ;  
 No Strength his wondrous Strokes can stand,  
 But the Immense Almighty Voice ;  
 Martial Trophies, stately Fanes,  
 Learning, nor rich Imperial Domes,  
 Nor Beauty, nor the Muses Streins,  
 Can flourish where this Tyrant comes :  
 All Things bow down before his Pow'r,  
 Ev'n Nature must his Laws obey ;

The Sun and Moon, when *Time's* no more,  
 Dissolv'd in Blood, shall melt away ;  
 'Tis only Heav'n which can controul  
 The rapid Fury of his Blow ;  
 When stated Periods cease to roll,  
*Time* must to that and Nature bow :  
 'Till then the Great Preserving Hand  
 Of Heav'n postpones the dreadful Scene,  
 When all this Universe shall end,  
 And Tracks of endless *Times* begin ;  
*Times* which all Reach of Thought exceed  
 All Limits of the Human Mind,  
 Which Springs of Infinite Duration feed,  
 And leave Finite Mortality behind.

### NOTE on E M B L E M L.

*Time* — Its true Definition is admirably contain'd in the *Hebrew* Word *Dai*, whose true Signification is *Quod sufficit*, from whence, I imagine, our Word *Day* is deriv'd ; a Term sometimes us'd in Holy Scripture for *Eternity* itself, of which *Time* is but a Portion sufficient for us, adapted to the Necessities of our Mortal Nature. *Plato* in *Phædro* calls it the Flowing Image of *Eternity* contain'd in Numbers and Parts, while that remains entire in an indivisible Unity : The Distinctions of *Was* and *Will be*, being only properly applicable to *Time* but (*Is*) the Great Characteristic of *Eternity*. *Tertullian* in *Logetico Apologetico* calls *Time*, That Age which runs out from the Beginning of all Things created, with the Ending whereof it shall meet its Close ; the Sum of whose Duration is, The Body of *Times* ; a much more adequate Idea of it than what *Aristotle* gives us under the low Character of, The Measure of Motion.





EMBLEM LI.

St. PAUL.

ARISE, Converted Saint! The *Numen* shines  
Around th'astonish'd Soul with Influence  
Divine:

Hark! A Voice calls thee from yon Blest Abode,  
Let *Nature* tremble, 'tis the Voice of GOD:  
Rise, Monument of Mercy! Rise and pray,  
Angels wait for Thee in that Burst of Day:  
Go, teach the list'ning World, *Redemption's* pals'd,  
MESSIAH triumphs, and the World's at rest;  
Go, drive Infernal Hosts from impious Shrines,  
Bid Oracles no more delude Mankind;

Bid



Bid frantic (*a*) *Orgies* cease; GOD's Pow'r rehearse,  
 And thunder Mercy thro' the Universe :  
 Thy burning Zeal this faithless Age requires,  
 To purge Apostate Souls with Heav'n's refining Fires ;  
 O ! were thy hallow'd Eloquence to preach,  
 Thy Zeal reprove, or sacred Learning teach,  
 Mistak'n *Nature* wou'd confess the Charm,  
 Forsake her Darling Errors, and reform ;  
 Proudly assert her boasted Strength no more,  
 Nor dare blaspheme the Great *Redeeming Pow'r* ;  
 No longer humble *Faith* wou'd Censure bear,  
 Nor blush with Horror at the impious Sneer ;  
 No Want of *Piety* wou'd then be Wit,  
 Nor publick Garlands crown the *Hypocrit* ;  
 Thy awful Presence might Men's Crimes restrain,  
 And *True Religion* bless the World again ;  
*W-----d* no more shou'd Doves of Converts boast,  
 Nor ring the Ears of huge deluded Hosts  
 With impious Arts, no more *Truth's* Glories shade,  
 Whilst *Sion* mourns in vain to see her Sons betray'd.

## NOTE on EMBLEM LI.

(*a*) *Orgies*—Was a Name at first apply'd only to the Rites of *Bacchus*, *apo tees Orgees*, that is, from the Rage and Fury of *Ceres*, or *Isis*, represented therein by the *Bacchanalian* Women, describ'd by *Ovid* in his Fable of *Pentheus*, as also by *Livy*, *Clem. Alex.* and others ; afterwards the Name was apply'd generally to all *Heathen* Rites, as tho' deriv'd *apo tou Argein*, *ab arcendo*, from driving all profane and common People from 'em ; from whence that of *Catullus*,  
*Orgia quæ frustra cupiunt audire profani.*





## E M B L E M LII.

*The* CHRISTIAN HERO.

**S**O arm'd with *Faith*, thy Guardian Angel's Care,  
 Rest, pious Soul, for HEAV'N itself is there;  
 Let the World's Foe o'er fallen *Nature* reign,  
 Where *Heav'n's* high Hand defends, he strikes in  
 vain;

Not all his fiery Darts can wound the Breast,  
 Where conscious *Virtue* is the constant Guest:  
 Go on, brave *Hero*, tread the Blissful Way,  
 This Hour is thine; but Danger waits Delay:  
 Thy faithful Monitor points out the Road;  
 Such Calls are sacred, and the Pow'r of GOD:

The

The (a) Gate stands open, *Love* has enter'd in,  
 And clear'd the Passage from the Pangs of *Sin*;  
 Fear not to die, the hallow'd Path is strew'd  
 With fragrant *Roses* by a suff'ring *GOD*:  
 Fresh *Lillies* blossom there, fair *Virtue's* Bloom,  
 And *Odours* rise from ev'ry *Christian* Tomb:  
 There All is Peace, there *Saints* and *Martyrs* rest,  
 The Patient triumph, and the Poor are bless'd;  
 There Heav'n and all its Joys shall charm thy Soul,  
 There mighty (b) Periods after Periods roll;  
 Duration knows no Bounds, there All is Bliss;  
 There Angels dwell in endless Happiness:  
 Who then that's Man, a Being born to die,  
 Wou'd fear the Sacred, Heav'nly Path to try,  
 Whose Gate is *Mercy*, and whose End is *Joy*? }

## NOTES to EMBLEM LII.

(a) *Gate*, &c. — The Gate of Immortality set open by our Redeemer's first passing in our Nature thro' it, that we may follow him, as says *Cyprian de El.* Christ submitted to die, that by dying he might bestow Immortality upon Men; and *Chrysost.* in *Gen.* the Death of the Son of God was to us Life and Immortality.

(b) *Periods* — That is, Revolutions, which when spoke with regard to Eternity, are not to be understood as distinct Series, or *Æra's*, that is, Fluxions of Time, succeeding one another; but as reiterated Revolutions of the same immense Circle of endless Duration, whose Center is God, and its Circumference his Power; from which Idea it is that God himself is describ'd by *Hermes* as an immense Circle, whose Center is every where, and Circumference no where.





## E M B L E M LIII.

*The* SACRED CHOIR.

**H**AIL, *Sacred Choir!* Your tuneful Voices raise,  
 The Theme is Holy, 'tis (a) **JEHOVAH's** Praise:  
 Not so (b) *Pierian* Streins can charm the Soul,  
 Not so harmonious Spheres in Concert roll,  
 Not all the Musick of the Universe  
 Can ev'ry Nerve of list'ning *Nature* pierce  
 Like your *Seraphic* Lays; when all combin'd,  
 You tune to **HEAV'N's** high Praise the Human Mind.  
 So in the first fair Morn the (c) Angels sung,  
 While Sweets of (d) *Hybla* dwelt upon their Tongue;  
The

The sacred Accents, like the (e) *Soul of Love*,  
 Fill'd ev'ry Form below, and ev'ry Orb Above :  
 Then Harmony began, thence Order flow'd  
 From *Heav'n's* Almighty Voice, and ravish'd *Nature*  
 bow'd.

See, Venerable Train, the Heav'ns bow down,  
 And all its dazzling Glories are your own :  
*Faith* glows with Transport, *Hope* is hallow'd Fire,  
 And sacred *Charity* all pure Desire ;  
*Justice* is void of Fear, chaste *Temperance* smiles,  
 And *Prudence* Life's sad Woes with future Joys  
 beguiles :

All wait on Thee, Brave *Fortitude*, and feel  
 In ev'ry Storm of Life thy Comforts still ;  
 Let Tempests rage, let sinking *Nature* fail,  
 And the last Wreck o'er the lost World prevail ;  
 Still they are fix'd on Thee, in that (f) lov'd Form,  
 Whose awful Smiles to True Devotion warm ;  
 Thee they adore, to Thee their Voices frame,  
 And sing sweet (g) *Hallelujahs* to thy Name.

## NOTES to EMBLEM LIII.

(a) *Jehovah* — The Great *Tetragrammaton*, or ineffable Name of God, consisting of four Letters among the *Hebrews*, which was never pronounc'd as wrote, but by the High Priest on the Great Day of Expiation in the Holy of Holies, for which, says *R. Mos. Æg. in More Neb.* the pious Fathers invented the Name of twelve Letters, *Abbnrubbkds*, pronounc'd *Abbenruabakadoß*, that is, Father, Son, and Holy Spirit, by which they us'd to bless the Congregation, 'till the Time of *Simeon Justus*, who was the last that us'd it ; after which the Name *Adonai*, that is, *Lord*, was us'd in its stead, to signify the Name *Jehovah*, *IHVH*, which they dar'd not pronounce, being the Name, says *Avenezra*, of the Divine Essence, comprehending Eternal Duration in itself, whence call'd *Sembammephoras*, or the Name explain'd, that is, which pointed out to them the Eternity and Immenity of the Divine Nature, admirably render'd by *St. John* in the *Apocalypse*, *Ho on kai ho æn kai ho erkomenos*, *Who is, who was, and who is to come.*

(b) *Pierian*



(b) *Pierian Streins* — That is, the Songs of the *Muses*, call'd *Pierides* by *Virgil*, *Ecl.* 2. from *Pieria*, the ancient *Emathia*, Part of *Macedon*, the Place of their Nativity, says *Strabo*, l. 10. But Sir *Isaac Newton* says they were so call'd from one *Pierius*, a *Thracian*, who joining with some *Ægyptian* Singing Women and Minstrels attending *Sejestrus*, or *Osiris*, that is the *Ægyptian Bacchus*, in his Expedition to *Greece*, settled, at his Departure, near Mount *Parnassus*, which he had conquer'd, and caus'd to be dedicated to him, by the joint Name of *Phæbus* and *Bromius*, as *Lusan* observes, that is, *Apollo* and *Bacchus*. *Hesiod* places 'em on Mount *Helicon*, not far off, calling them the Daughters of *Jupiter* and *Mnemosyne*.

(c) *Morn, Angels* — So Angels are by *Joh*, c. xxxviii. 7. call'd *Morning Stars*, and *Sons of God*, singing and shouting to the Praises of God for his Glory in the Creation, of which they are suppos'd to have been the first Article, under the Name of *Light*, *Gen.* i. 3.

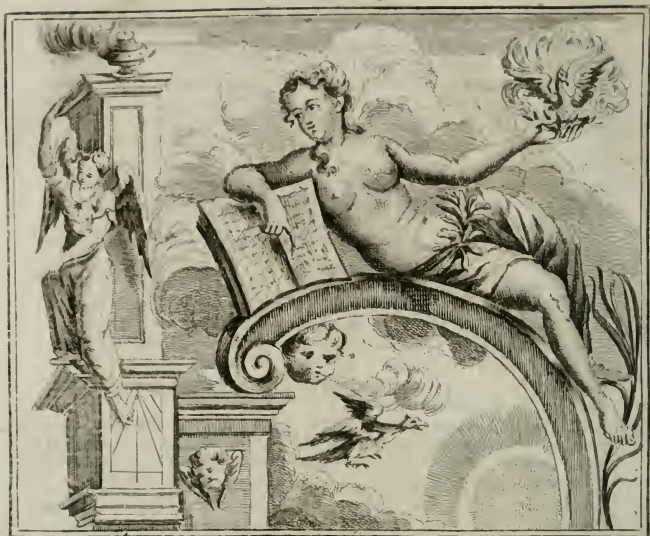
(d) *Hybla* — A Mountain in *Sicily*, abounding in Thyme and other most fragrant Aromatic Herbs and Flowers, whence the most delicious Honey was drawn; us'd on that Account by the Poets as a Metaphor for the sweetest Accents and most harmonious Numbers, thence call'd *Mellifluous Streins*.

(e) *Soul of Love* — *Hermes*, *Plato*, *Zeno*, *Cicero*, and almost all the Ancients, thought every created Form to be animated with the Spirit of the Divinity, as with a universal Soul, in and by which they all subsisted and were preserv'd; which *Hermes*, by the Name of a *subtle, fine, intelligent Spirit*, says existed in the *Chaos* and *Principia* of Nature, the Bond of Union, and *Vinculum Amoris*, whereby all Things are held together with an adorable Harmony; from whence the *Spiritus intus alit* of *Ovid* seems to be deriv'd.

(f) *That lov'd Form* — An Apostrophe from *Fortitude* to the Redeemer, whose Form appears in the Cut above the *Virtues* in the Clouds of Heaven.

(g) *Hallelujahs* — A Hebrew Word, signifying *Praise God*, or the *Praise of God*.





## E M B L E M LIV.

## F A I T H.

**O**R my Eyes fail me, or amaz'd I see  
*Divinity and Love* united there;  
 The Calm of *Truth* with sacred Extasy,  
 The Strength of Angels, and the Force of Pray'r.  
 'Tis FAITH, who, (*a*) *Phœnix* like, for ever burns  
 In *Love's* pure Fires, nor to dull Earth returns;  
 The faithful Soul like Incense mounts the Skies,  
 Consumes herself in Pray'r, yet never dies;  
 With the strong Eagle's Flight she courts new Day,  
 And basks and triumphs in the burning Ray;  
Heav'n's

Heav'n's Law is her Support, she knows no more  
 Than that reveals, nor *Reason's* Pow'r adores;  
*Angelic* Life her steadfast Hope attends,  
 No Cloud disturbs her Joy, for *Truth* and She are  
 Friends.

'Twas for this FAITH Heroic Martyrs dy'd,  
 Bled with full Joys, and *Hell's* worst Pow'r defy'd:  
 Deep rooted in their Hearts, the fair Flow'r grew,  
 Water'd by *Heav'n*, and *Heav'n's* Almighty Dew;  
 Bore Golden Fruit, nor *School Distinctions* knew;  
 Droop'd with no Error, taded with no Vice,  
 Nor aim'd to be *Hæretically* wise;  
 The Sacred Page its Piety approv'd,  
 Read that with Transport, bow'd, obey'd and lov'd.

### NOTE to EMBLEM LIV.

(a) *Phoenix* — A Bird, says *Pliny*, existing but one at a Time, which is all the Species, larger than the Eagle, more beautiful than the Peacock, with a Ring of Golden Feathers round its Neck, the rest bright Purple mingl'd with White, Blue, and Rose-Colour; with a Plume upon its Head. *Mela* says it lives 500 Years, others more; when building itself a Nest of Aromatic Woods, Gums and Spices on the Palm-Tree, it fans it with its Wings 'till it fires by Heat of the Sun in *Arabia Felix*, where it resides, and so consumes itself in it, from whose Ashes a Worm is engender'd by the Sun's Rays, which in Time grows to another *Phoenix*. *Herodotus* calls it a Sacred Bird, appearing in *Egypt* but once in 500 Years; bringing the Ashes of its Sire roll'd up in the Aromatic Nest in the Shape of an Egg to the Temple of the Sun at *Heliopolis*, where it lays it on the Altar to be consumed; they represent it in Colours of Crimson and Gold: Its Name it seems to take from the Date or Palm Tree, on which it builds the Nest, call'd by the *Greeks*, *Phoinix*, and the First Fathers of the *Christian Church*, as *Clem. Rom. Cyril. Ambr. Epiph.* &c. speak of it as an Emblem of the Resurrection.



## EMBLEM LV.

## REPENTANCE.

**H**OLD! Foolish Maid! What Prospect can'st  
 thou hope?  
 Thou look'st in vain; turn, turn thy Telescope!  
 Hark! A Voice chides me for my rash Complaint,  
 And tells me 'tis her Bus'ness to *Repent*;  
 Thro' the inverted Glas her streaming Eye  
 Beholds fair *Truth*, that brings the Object nigh;  
 The Register of *Conscience* open stands,  
 Each Action rated by what HEAV'N commands;  
*Hope* spreads her Eagle's Pinions to be gone,  
 But pious *Resolution* holds her down:

Arm'd

Arm'd with Eternal *Truth*, she breaks her Way  
 From *Nature's* Gloom, to bright *Ætherial* Day;  
 No rising Storms, no threatening Tempest fears,  
 But reaps in Transport, what she sow'd in Tears.  
 Go on, Brave Heroine, pursue thy Choice,  
 The Heart that's penitent is always wise;  
 Fear not the Prospect, tho' it wound thy Soul;  
*Adam* more justly trembl'd at his Fall;  
 His Crime no Balm of sweet *Repentance* knew,  
*Death's* hideous Form was ever in his View.  
*Repentance* then was scarce on *Nature* rose;  
*Repentance*, which the Path of *Mercy* shews;  
 But thy past Crimes with weeping Eyes review'd,  
 Thy pious Soul bath'd in the cleansing Flood,  
 Drive back *Despair*, *Devotion's* Warmth inspire,  
 And fill thy glowing Breast with soft *Cælestial* Fire:  
*Nature* laments with Transport when she sees  
*Mercy* dawn round her, and *Eternal Peace*.







EMBLEM LVI.

P A T I E N C E.

WHAT mean those weighty Chains? Can  
Guilt be there,  
Where every Thought is Heav'n, and ev'ry Sigh a  
Pray'r?

Where *Grace* and *Peace* and true *Contentment* join,  
And ev'ry Feature speaks the Soul Divine?  
So (*a*) bound to *Mercy* by *Love's* sacred Ties,  
Lost Man forgets to mourn: All hail! Thou wise  
Eternal Spirit! By whose great Decree  
Chain'd to thy Cross by *Faith* we follow Thee:

JESU,

JESU, thy copy'd Excellence is here,  
 I know Thee well, my Soul's all holy Fear ;  
 I burn with Transport when I view thy Form,  
 And pay just Adoration to the Charm :  
 PATIENCE, Almighty Innocence ! like Thee  
 And thy (*b*) pure Worlds, from ruffling Tempests free,  
 Rapt in her own Perfection, sees and knows  
 Whence Heav'n-born *Hope* to Human Frailty rose :  
*Nature's* eternal Calm invests her Soul,  
 She has no Passions, or they gently roll ;  
 Like Ev'ning Breezes, which scarce seem to move,  
 Her Thoughts all Harmony, her Breast all Love ;  
*Peace* dwells in Safety there, *Religion* reigns,  
 And *Heav'n* its undisputed Sway maintains ;  
 There *Faith* is stedfast, *Piety* sincere,  
 She feels no Horror, nor she knows no Fear.

## NOTES to EMBLEM LVI.

(*a*) *Bound to Mercy* — That is, lay'd under the indispenfible Obligations of Religion, fo call'd a *religando*, from binding the Soul of Man to God.

(*b*) *Pure Worlds*, &c — So *Aristotle de Caelo*, speaking of what is Above in the Heavens, says, Such Things are liable to no Change, nor subject to no Passions, but in a continual Eternity of Being enjoy the best and most perfect Life: So *Seneca* says, Every Thing Above is calm and pure, and free from Perturbation; and *Lucan*, *Pacem summa tenent*.





EMBLEM LVII.

F O R T I T U D E.

**H**OW brave she stands? How calm the Virgin  
smiles?

Just and serene, and stedfast as the Rock;  
She fears nor angry Man, nor artful Wiles,  
Nor trembles at the rending Thunder Stroke:  
Not prowling Tygers hunting for their Prey,  
Not burning Mountains, from whose glowing  
Womb

Sulphureous Clouds obscure the chearful Day,  
And streaming Deaths in flaming Torrents run,  
Can

Can check the mantling Blood, which ever glows  
 On her fair Cheek ; nor strike the conscious Thrill  
 To her big Heart ; the Law of Heav'n she knows,  
 And bows, unmov'd, obedient to its Will.  
 Earth and its short-liv'd Glories traml'd down,  
 Heav'n is her Choice, and Heav'n's Almighty Love ;  
 Thence flow her Joys, her Transports and her Crown,  
 By (a) missive *Seraphs* brought from Realms Above :  
 Her Guardian Angel tends her fragrant Bow'r,  
 A Ray of Sacred Light adorns the Place ;  
 She knows no Crime, nor fears ev'n Hell's dark Pow'r,  
 But treads secure the Flow'ry Paths of *Grace*.  
 True FORTITUDE is Heav'n's first Excellence,  
 GOD's Sacred Image in the Human Mind ;  
 A Beam of pure Divinity dispens'd,  
 To tinge our Nature with a Power Divine.

### NOTE to EMBLEM LVII.

(a) *Missive Seraphs*—That is, *Angels*, so call'd from *Angello*, to send, being the Ministers and Messengers of Heaven's Almighty Will to Man, as we read in *Heb. i. 7. He maketh his Angels Spirits, and his Ministers a flaming Fire* ; which would be as well render'd thus, *He maketh the Spirits his Angels, or Messengers, and the Seraphim his Ministers* ; the Word *Seraph* signifying as well a flaming fire as a pure *Ætherial* Spirit burning with the Love of the First Almighty Being.





## E M B L E M LVIII.

## J U S T I C E.

**J**USTICE, thou Sacred Form ! How much we  
 owe  
 Of Peace and Blessing to thy equal Law ?  
 Man, without Thee, like *Libyan* Tygers wild,  
 Wou'd dwell in Caves, with Blood and Slaughter fill'd ;  
 So (as by *Time's* dark Records we are told)  
 Imperial *Rome's* (*a*) first Fathers liv'd of Old ;  
 The Mountain Race, by headstrong Nature sway'd,  
 Nor Man, nor Conscience, nor the Gods obey'd ;  
 So *Ishmael's* Seed, the wild *Arabian* Band,  
 Scour the vast Desarts o'er the glowing Sand ;  
Hungry



Hungry for Prey, the burning Paths they try,  
 Live void of Laws, and void of Conscience die:  
 Tho' Heav'n's fair Image Man's proud Nature boast,  
 Wanting thy wholesome Terrors, still we're lost;  
 Thy flaming Sword deters the harden'd Boor  
 From Scenes of Blood, and checks the Crimes of  
 Pow'r;

Thy Ballance duly weighs our vain Designs,  
 And shews us to ourselves: In Thee we find  
 The Charms of Government, and Social Ties,  
 The Guard of *Virtue*, and the Scourge of *Vice*;  
 Like pure *Ætherial* Fire, you try the Heart,  
 Cleanse it from Sin, and make the Conscience smart;  
 By Thee Ambition sleeps, Wars cease to rage,  
 And Peace and Plenty crown a vicious Age.

#### NOTE on EMBLEM LVIII.

(a) Rome's first Fathers—The *Aborigines* of Italy, or rather *Aporoug-noi*, a Race of Mountain *Troglodytes*, like the *Æthiopian Sukiim*, living in Dens and Caves on the Sides of Mountains, as we read of *Cacus*, *Polyphemus*, and others of those dark Times. They are generally thought to have been a Colony, or rather Offcast, of the *Pelasgi*, brought from *Arcadia* by *Oenotrus*, or *Janus*, the Son of *Lycan*; which *Pelasgi* were of that *Troglodyte* Race, as I have shewn in Emblem XLIII. Notes (a) and (g): Tho' others think 'em more ancient, as being some of the Fugitive *Canaanites* drove out by *Jesuba*, who fled to all the Sea-Coasts on both Sides the *Mediterranean*, a Pillar in Memory of their Expulsion being found near *Hippo* on the *Afric* Shore; and this the rather, because *Ab originor* in the old *Phœnician* Tongue signifies the same as *Aporougenos* in the Greek, and the Term *Pelasgi* itself also is of the same *Phœnician* Stock, signifying a scatter'd and divided People; of which Race it is by most allow'd the second Dynasty of *Egyptian* Pastors, call'd, for Distinction's Sake, *Phœnicians* were.



EMBLEM LIX.

*The* LAST AUTUMN.

'WAKE, sleepy Soul! Th'*Eternal Autumn*  
comes,

The Lab'ers have begun to clear the Trees,  
And gather Souls to their Eternal Homes,

Awake and hear! What startling Sounds are these?  
See how the *Evil Angel* toils to heap

His weighty Sack, and crams the Windfalls in;  
Fruits, whose weak Stems cou'd not their Station keep,

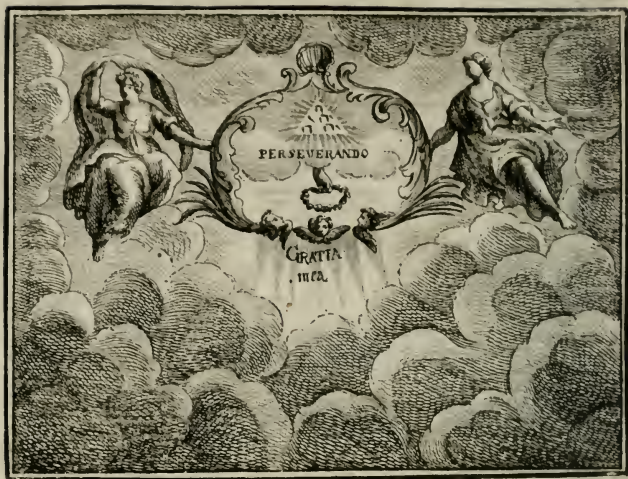
But fell, unripen'd, with the Blasts of Sin:  
But, O! how few the Heav'nly *Seraph* finds,

And pulls 'em gently with a tender Care;

Such

Such as have stood the rough tempestuous Winds,  
 And ripen'd calmly in the soft sweet Air :  
 Alas, how very few ! A little Plate,  
 A small neat Paten, holds th' Almighty's Share ;  
 'Tis well the Harvest is deferr'd 'till late,  
 Or else no Golden Fruit had rip'n'd there.  
 Haste, Holy Being, pull the Sacred Store,  
 The Tempest hurries on, sad Nature mourns,  
*Time* and its rolling Periods are no more,  
 The Mountains tremble, and the *Æther* burns ;  
 Scarce one short Moment more the *Autumn* lasts,  
 MESSIAH's Trumpet sounds ; the Day is come,  
 Bear what thou'st gather'd to Eternal Rest,  
 And leave th'unripen'd Wildings to their Doom.  
 Yet there is Mercy ; Mercy, LORD, bestow,  
 'Twas boundless Mercy first our Nature rais'd ;  
 The Stream is endless, let it ever flow,  
 And Myriads of poor Souls shall sing thy Praise.





## EMBLEM LX.

## PERSEVERANCE.

GO on, my Soul! And tread the glorious Way,  
 That leads triumphant to those Realms of Day;  
 Pursue the Golden Path, behold the Crown,  
 Leave this lost World, and That and Heav'n's thy own:  
 See, the Veil opens, all the *Æther* glows,  
 And trembling Nature at the Prospect bows;  
 Almighty Being endless Depths proclaim,  
 And Floods of Glory fill th'Immortal Name;  
 There dazzling Beams break from the vast Abyss,  
 There Angels triumph in Eternal Bliss,

There

There Effence flows in Everlasting Rays,  
 There Glory never fades, nor Life decays;  
*Seraphic* Visions endless Joys inspire,  
 All there is Excellence and pure Desire:  
 The raviſh'd Soul her Great Creator knows,  
 And thence Immortal from the Tranſport grows;  
 The Way is eaſy to that Bleſt Abode,  
 Mark'd by the Steps of a Redeeming GOD;  
 Ting'd with his Sacred Blood in Crimſon Streams,  
 And ſtrew'd all o'er with holy Martyrs Names, }  
 Enlighten'd by his Love and their bright Flames: }  
 When theſe you ſee, the Sacred Track purſue,  
 And keep yon dazzling Glories in your View;  
 Repent, be ſtedfaſt, from Pollution clear, }  
 Preſerve the *Faith*, be humble and ſincere, }  
 Be meek, be patient, pray, and perſevere. }  
*Hope* ſpeaks the reſt! I feel, I feel the Charm,  
 'Tis Heav'n with all its Joys; Nature grows warm  
 With the Almighty Tranſport; Heav'n, I'm thine,  
 O Thou Firſt Being! Let thy Spirit ſhine  
 In my unworthy Soul! O ſeal me for thy own!  
 Give me thy Croſs, Dear LORD, and I'll not fear  
           thy Crown!

F I N I S.



## A D D E N D A.

**T**O Emblem X. Note (*f*) — Not but the *Baal Aritz*, or *Haritz*, of the *Chaldee* System seems to have been the Source both of the *Greek Ares* and *Roman Mars*; *Aritz*, or *Haritz*, signifying Powerful, Tremendous, Strong, Potent, &c. and *Maritz*, from the same *Radix*, is the same as *Pavor* in *Latin*; from which two Words the Names *Ares* and *Mars* are easily deriv'd.

To Emblem XXIII. Note (*c*) — Thence call'd *Man*, from the *Hebrew Mun*, which signifies Figure, Image, Likeness, *Species intelligibilis*, &c. as does also his Original Name *Adam*, the Word *Adamah* in *Hebrew* being the same with *Similitudo* in *Latin*, and so us'd by *Moses* on that very Occasion, as deriv'd from *Damah*, *assimilare*, to make or exhibit any Thing in the Likeness of another; so also *Jeremiah*, *Hosea*, and others of the Prophets, use it in the same Sense.

As to the trifling Criticism some have made upon the Supposition of a false Quantity in the Word *Clymene*, in Emblem XV. let 'em know, the Accent in the *Greek* Word is not on the first, but second Syllable; and all *Greek* Words, which come to us entire, retain their Accent, says *Danefius*; which certainly ought to give the Tonic Emphasis to that Syllable, and not to the first, both being equally short Syllables, and the Accent no way affecting Quantity, but Emphasis, especially in *English* Poetry, which being only Oratory confin'd to Numbers, is within the Force of another Rule of *Danefius*, in his *Prosodia*, *Poetae, ut plurimum metri rationem habuerunt, oratores autem aures, secuti sunt.* And *A. Gellius*, in his *Noctes Atticae*, is of the same Opinion.



The READER is desir'd to correct the following  
Mistakes with his Pen.

EMB. I. Note (h), l. 17, for Mercury, read Thyoth.

Emb. III. Note (g), l. ult. for Emb. VII. read Emb. XXII.----  
and Note (o), l. 14, for is begot, read has begot.

Emb. IX. Note (h), l. 14, for accounted, read anointed.

Emb. X. Note (b), l. 17, read Chamah and Chamanim-----and  
Note (e), l. 11, for ennuontos, read eniontos; and for Ennyalius,  
read Enialius or Enyalius, from enuo perimo, & als, oceanus; and  
Note (w), read Marius.

Emb. XIII. l. 17, for The Loss, read The Want.

Emb. XX. l. penult. for Truths, read Tracks.

Emb. XXII. Note (b), l. 8, read Anaxagoras's-----and Note (c),  
l. 9, read Pl. civ. 3.

Emb. XXVI. Note (a), l. 7, put a Comma after Osiris-----and  
Note (d), l. 12, after inquirō, add, or rather from the Hebrew Pitbbon  
apertura, a pathah aperire.

Emb. XXVII. Note (a), l. 1, for Emb. VII. read Emb. XXII.

Emb. XXX. Page 90, l. 17, for sometimes affect, read cant some-  
times in-----and l. 22, read assume--- and at the End of Note (h),  
Pag. 93, add, The Word Cynosura being derived from the Chaldee  
Chuneshera, signifying verticillum, umbilicus; and thence us'd to denote  
the Polar Star, or Axis of the World.

Emb. XXXIII. Note (a), l. 2, read Magellanica.

Emb. XXXIV. Note (c), l. 2, for Spirit, read Spirit's.

Emb. XXXV. Note (g), l. 8, read Sonorus.

Emb. XXXVI. l. 11, for Foam-like, read Foam like-----and  
Note (a), l. 6, read Incantation-----and Note (b), l. 5, for included,  
read intended-----and at the End of Note (e), add, Some derive, Cypris  
from Kuprizo venustē germino-----and Note (h), l. penult. read Talismans.

Emb. XL. l. 10, for hallow'd, read sacred.

Emb. XLI. Note (b), l. 4, for Sun's, read Son's.

Emb. XLIV. l. 25, for Voice, read Choice-----and Note (b), l. 4,  
read Sum.

Emb. XLVIII. Note (b), l. 7, read Sibyllam-----and Note (g), l. 4,  
for say, read saw-----and l. 7, read Balaam.

Emb. L. Note (l), dele logetico.

Emb. LIII. Note (a), l. 6, some read it Abbnvruhhkds, with the  
Conjunction ve---and Note (e), l. ult. for Ovid, read Virgil.

Emb. LIV. at the End of the Note, add, Phoenix also signifies that  
Kind of Purple which was usually call'd the Tyrian Dye; from whence  
some think the Name of this Bird to be derived, from a Parity of  
Colour.

In the Addenda, l. 10, for Similitudo, read Similitudinem pro-  
ponam.



## E R R A T A.

*E*Mblem III. Note (g), Line ult. and Emb. XXVII. Note (a), l. 1, for Emb. VII. read Emb. XXII. Emb. IX. Not. (h), l. 14, for accounted, r. anointed. Emb. X. Not. (b), l. 17, r. Chamah and Chamanim; and Not. (w), r. Marius. Emb. XX. l. penult. for Truths, r. Tracks. Emb. XXII. Not. (b), l. 8, r. Anaxagoras's; and Not. (e), l. 9, r. Pf. civ. 3. Emb. XXVI. Not. (a), l. 7, put a Comma after Osiris. Emb. XXXIII. Not. (a), l. 2, read Magellanica. Emb. XXXIV. Not. (c), l. 2, for Spirit, r. Spirit's. Emb. XXXVI. l. 11, r. Foam like; and Not. (a), l. 6, r. Incantations. Emb. XL. l. 10, for Hallow'd, r. Sacred. Emb. XLIV. l. 25, for Voice, r. Choice; and Not. (b), l. 4, for Sam. r. Sum. Emb. L. Not. l. 10, ~~del~~ Logetico.









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